

Sympathy with our suffering Brethren, and an Improvement of their Distresses shewn to be our Duty,

IN TWO
DISCOURSES;

Occasioned by the
Cruel Oppressions of the *Protestants*
in *France*,

And enlarged with a
Recent and particular Account of the State of
the Persecution in that Kingdom.

To which are prefixed,
Some serious Reflexions on the present Situation
of these Nations, and our *American Colonies*.

By THOMAS GIBBONS.

*Savus Aper Vites violavit Dente novellas;
Et rabidis Uva Præda fuerit Feris:
Ergo redi, Vitesque tuas de Sede suprema
Protegi, vitrici qui regis Arma Manu.*

JOHNATON, Pf. lxxx.

*For if they do these Things to a Green Tree, what shall
be done to the Dry?* Luke xxiii. 31.

L O N D O N,

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IN TWO
DISCOURSES;

As introduced by the
Circumstances of the Protestant
Church in America
And enlarged with a
Recent and particular Account of the State of
the Protestant in that Kingdom
To which are prefixed
Some useful Reflections on the present Situation
of the Church, and on the present Condition

By THOMAS GIRTON.

Second Edition, with additions
At London, Printed by J. Smith, in Pall-mall
For J. Roberts, at the Golden Ball in St. Dun-
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the same Place.

ADDED

Discourse, in which is shewn, that the Church in
America, at the present time, is in a more
prosperous and flourishing State, than it was
in the first year of its being settled, and that
the same may be said of the Church in
England.
[1734 - 1735]
With a new and enlarged Preface.

(i)

T H E
P R E F A C E.

SEVERAL Months have past since, as to the Substance of them, I preached the two following Discourses. They might have come abroad much sooner had not my tender State of Health, and my Confluence of Work as a Minister and Tutor prevented. At length I offer them to the World after a careful Revival, and some considerable Additions, particularly in the Article of recent Intelligence concerning the State of our persecuted Brethren. If the Discourses have nothing else to

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recommend them, yet the awful and well attested Facts they contain, and the important and indispensable Duties shown to result from them, may deserve a serious Attention and Regard. And I cannot but apprehend that a Publication of these tragical, but yet authentic, Accounts of the Sufferings of our *Protestant* Brethren in *France* in our present critical Situation must tend to endear our Privileges and Liberties, to unite our Minds in the strongest Affection and Loyalty to his Majesty and Government, to open our Eyes to the Miseries we must expect, if God for our Sins should suffer the *French* Power to prevail against us, and animate us to stem, with the firmest Union and the most determined Magnanimity and Zeal, the dangerous Encroachments of our restless, ambitious, and cruel Enemies.

In these Sermons the Reader will

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see what the *French* have done to their own Natives, who, amidst all their grievous Persecution, have behaved with great Submission to their Prince; a Submission it is true that is more than the Right of Tyranny, but a Submission that makes the barbarous Usage they have received from their cruel Oppressors doubly heinous and wicked, and alone affords a sufficient Evidence what an Inundation of Miseries would break in upon our Land was *France* to plant her triumphant Standard among us, and seize a despotic and uncontrollable Power.

And yet to accomplish this End, this Nation is now bending all its Policy and Strength against us, and, like an insatiable Wolf, with its Jaws dropping with the Blood of its own Natives, it now casts its cruel Eye over to us, and grows even wild and impatient till it can subdue us to its Power,

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Power, an Event which must unavoidably be followed with the same Havoc and Slaughter. Hence the Schemes the *French* have formed, and the Steps they have taken towards extending their Dominion, and bringing our populous and flourishing Colonies under their Tyranny, and thereby opening a Way to the Conquest of *Great-Britain* itself.

As a Proof of the dangerous Projects and Enterprizes of *France* against us, hear the Account given by an able and pious Minister * in *America*, and who, as he is well qualified by his Situation to judge of what the *French* have been meditating there,

* The Revd. Mr. *Aaron Burr*, President of the College of *New-Jersey*. The Quotation is taken from his Discourse delivered at *New-Ark* in *New-Jersey*, *January 1, 1755*, being a Day set apart for solemn Fasting and Prayer, on Account of the late Encroachments of the *French*, and their Designs against the *British* Colonies in *America*. The Sermon was printed at *New-York*, and is well worthy of a general Perusal, and I could heartily wish that it was reprinted, and spread among us.

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so is beyond all Suspicion, from the
eminent Character he bears, of wil-
fully falsifying any Fact he relates.
“ We have heard, says he, of the
“ Policy and Perfidy of *France*, of
“ her arbitrary Power, *Popish* Ty-
“ ranny and Bigotry ; we are now
“ like to feel the bitter Fruits that
“ spring from them. The Cloud ga-
“ thers thick and dark upon us ! ’Tis
“ manifest beyond Dispute that the
“ King of *France* has for these many
“ Years been laying Schemes to en-
“ large his Dominions in *America*,
“ and distress us. Though, by the
“ Treaty of *Aix-la-Chapelle*, all Things
“ were to remain on the same Foot-
“ ing as before the War ; yet, no
“ sooner was the Treaty ratified,
“ than he begins to send Colonies to
“ neutral Islands---projects a Settle-
“ ment in *Nova-Scotia* ---raises a
“ Dispute about the Limits; embroils
“ the Affairs of our Indians---labours
“ to

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“ to draw them off from our Alli-
“ ance---and enters unreasonable
“ Claims, utterly inconsistent with
“ the Safety and Prosperity of our
“ Infant-Colonies. To lull us asleep
“ he made Sham-Pretences of settling
“ a Line between the *French* and
“ *English* Territories in *America* :
“ Commissioners were appointed ;
“ much Time and Money spent in
“ fruitless Negotiations at the Court
“ of *France* : Which answered no
“ End, unless to convince every Body,
“ that he never had a Design of set-
“ tling it any otherwise than by the
“ Sword : And, for a Decision this
“ way, he has made the most artful
“ and diligent Preparation: It is
“ now sufficiently known, that the
“ *French* have been fortifying them-
“ selves on our back Parts ; laying
“ in great Quantities of Provision,
“ and Magazines of warlike Stores,
“ as if they had actually concluded
“ on

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“ on War, while we have been whol-
“ ly secure. The Master-piece of
“ their Policy has been lately disco-
“ vered, though long since concert-
“ ed, namely, their compleating and
“ securing a Communication between
“ *St. Lawrence's River*, and the
“ *Mississippi*. They are in Possession
“ of two Forts on the Lake *Ontario*,
“ and have lately built two or three
“ below the Lake *Errie*, on a Branch
“ of the River *Ohio*, that empties into
“ the great River *Mississippi*; the
“ Mouth of which they have long
“ possessed. By the best Advices
“ they have very much fortified, and
“ well-manned these Forts; so that
“ now they have actually surrounded
“ the *British Colonies*, and are in
“ Possession of a vastly extended
“ Country, from *Cape-Breton* to the
“ Bay of *Mexico*. Enough has been
“ said of late in the Public Prints
“ to render it indisputable, that their
b “ Settle-

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“ Settlements on the *Ohio* are with-
“ in our King’s Dominions. ’Tis suf-
“ ficient to observe they were made
“ without their Consent, and against
“ their Inclination, on Lands belong-
“ ing to the *Indians* in our Alliance,
“ which have been confirmed to them
“ under the Protection of *Great-*
“ *Britain*; and so are inconsistent
“ with the Letter and Spirit of their
“ Treaties: And if we suffer them
“ quietly to possess what they have so
“ unrighteously seized upon, and to
“ go on fortifying themselves, there
“ requires no Spirit of Prophecy to
“ foretel, that it must sooner or later
“ prove fatal to these Colonies. All
“ Communication with the power-
“ ful and numerous Tribes of our
“ *Indians* will unavoidably be cut
“ off; our profitable Trade with
“ them wholly lost, and our Fron-
“ tiers constantly exposed to all the
“ bar-

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“ barbarous Cruelties *, which wo-
“ ful Experience hath taught us,
“ those

* How much such an Observation has been verified since the Defeat of General *Braddock* will awfully appear from the following Extract of a Letter I lately received from a most worthy Minister in *Virginia*. It is true the Extract contains more than what is necessary to my Purpose, but not more than may be proper to be communicated to the Public.

—“ I am now happy with my Family and Friends;
“ but, alas! I live in a withering ravaged Country,
“ languishing under the Frowns of an angry God. We
“ have sinned on for near two Centuries, and now
“ our Iniquities seem to be full, and the Famine and
“ the Sword, Messengers of Vengeance, unknown in
“ our Country before, are commissioned to march out
“ in Conjunction against us.

“ I herewith send you some public Papers, which
“ will give you an Account of the melancholy Fate
“ of our Army under the unfortunately brave Ge-
“ neral *Braddock*. Besides this, the *Indian* Savages
“ have perpetrated the most unnatural Barbarities upon
“ many Families in the Frontiers, surprized them in
“ their Beds, beheaded or scalped them, mangled them,
“ ript up the Women, and even drunk their Blood,
“ imbibing a more outrageous Fury with the inhuman
“ Draught.

“ The Inhabitants of this Colony, (*Virginia*) about
“ 300,000 in Number, have, till lately, been in the most
“ stupid Security, and could hardly believe that even
“ *French* *Papists* could seriously intend them any In-
“ jury. But now they are rouzed, and a military Spirit
“ is spreading among them. Sundry Companies of
“ Volunteers have been formed, particularly one in
“ *Hanover*, in which are some of my select Friends;
“ and they are gone out to range the Frontiers, with-
b 2 “ out

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“ those savage People, under the In-
“ fluence of *French* Policy, are ca-
“ pable of committing. The Line
“ of Forts they have already between
“ *Canada* and *Mississippi*, gives them
“ an unknown Advantage, to draw
“ off the Natives from our Alliance.
“ To effect which, no Pains or Cost
“ are spared, no Stratagem is left un-
“ tried. We are well assured they
“ keep Missionaries constantly among
“ them to inculcate the distinguish-
“ ing Principles of their Religion ;

“ out Wages or any interested View. The Legi-
“ slature has also ordered 1200 Men to be imme-
“ diately raised for the same Purpose.

“ The Drought has been very severe, and very ex-
“ tensive ; and not only the Colonies on the Conti-
“ nent, but the numerous *English* Islands in the *West-*
“ *Indies*, that depend upon them for Grain, will lan-
“ guish under its Effects.

“ Indeed, dear Sir, if there is a Place upon our
“ guilty Globe that requires your most importunate
“ Prayers, it is this. We are a sinful impenitent
“ People, and the gentler Means of Grace have failed
“ to lead us to Repentance. And if withering Fields,
“ scanty Harvests, and the Terrors of War should have
“ this happy Effect, as I hope they will in sundry In-
“ stances, our Losses will be more than compensated.”

Hanover, Sept. 5, 1755.

“ and

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“ and what appears still more im-
“ portant in their Eyes, to infuse
“ into their Minds, Prejudices against
“ the *English*, and attach them to
“ the *French* Interest. They have
“ been unwearied in their Pains,
“ since the last Peace, in alienating
“ their Affections from us. For this
“ Purpose they have desired Liberty
“ to send Missionaries among the *Six*
“ *Nations*, and have lately sent them
“ an Invitation to come and settle at
“ *Canada*. Should they succeed in
“ these Attempts, the Consequence
“ would be very pernicious. Our
“ Frontier Settlements would be
“ broken up, and all Hopes of driv-
“ ing the *French* from their Encroach-
“ ments would be at an End.”

Such are the Projects, such the
Enterprizes of *France* against our
American Plantations; and there they
have defeated our Forces under Ge-
neral *Braddock*, and there they have
disputed

and

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disputed the Point of Conquest, though, blessed be God, to their evident Disadvantage with General *Johnson*. The Scale of Victory is now wavering in *America*, and the Fate of *Great-Britain* itself hangs in awful Suspence, and what *French* Artifice and Power can do we are sure will be done to sink us, if possible, into the Gulph of Slavery and Ruin. A more critical and important Situation, as to our Properties, Liberty, Religion and every Thing that is dear and valuable to us, was perhaps never known in our Days.

O! for a Spirit of Grace and Supplication, Repentance, and sincere and solemn Humiliation to be poured out among us! May our Nobility, Gentry, City, Camp, Navy, and Country share in the invaluable Blessing! May this Day of Darkness, and Gloominess, of Alarm and Danger, drive us to our God, against whom

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whom we have so long and so generally rebelled ! May we henceforward keep an humble and constant Eye to the Government and Disposal of Heaven, amidst the most vigorous Endeavours and Exertion of our Powers for our Defence and Safety ; and never more dream of Victory, but as the Vouchsafement of Providence, lest it should again write its own Honours, and our terrible Humiliation with the Swords of our Enemies ! May the Father of Lights be the Eye of our Counsels ! May the God of all Power be the Strength of our Arm ! May we in every Respect walk worthy of our Liberties and our holy Religion, lest, these inestimable Talents being slighted and abused, God should take them away from an ungrateful and unprofitable People, and avenge the enormous Guilt by letting in upon us a Deluge

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of

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of *Popish* Superstition, Tyranny, and Ruin.

If this *little Aim* at the Publick Good be honoured, though in the smallest Degree, to keep off such a tremendous Scourge as *Popery* from our Land, by alarming the Minds of any of my Fellow-Countrymen and Subjects with its real Horrors, and exciting them more highly to value, more piously to improve, and more strenuously to maintain their civil and sacred Privileges, such a Success will crown the Wishes of a true Friend to *Liberty*, and, he hopes, a true Lover of *Religion*.

Dec. 2, 1755.

T. G.

AMOS vi. 6.

They drink Wine in Bowls, and anoint themselves with the chief Ointments; but they are not grieved for the Affliction of Joseph.

IN the Chapter whence I have taken my Text we have a Description of the Sins of the Times in which the Prophet lived, and an awful Denunciation of the heavy Judgments of God that were prepared to take Vengeance upon them. The last Article in the Roll of Iniquities, which the Prophet opens in the first Verse of our Chapter, and unfolds in the following Verses down to that of our Text, is an Article of Guilt, that by its Situation at the Top of the *Climax*, looks like the most heinous and provoking in the Sight of God of all the rest, and seems at once to fill up the Measure of a sinful Nation's Crimes, and the Vials of the Divine Anger, which were now ready to be poured out in overwhelming, and general Ruin. *And they are not grieved for the*
B
Affliction

Affliction of Joseph. By *Joseph* we may understand the Ten Tribes, among which the Tribe of *Joseph* was very considerable, and might therefore denominate the whole People of *Israel*, as distinguished from the other Two Tribes, those of *Judah* and *Benjamin*. Possibly there may be a Reference to the * Afflictions of *Joseph* in *Egypt*, whose Feet were hurt with Fetters, and who was laid in Iron †. As *Joseph's* Brethren were unconcerned about the Captivity of their Brother, when he was sold a Slave into a foreign Land, so are the Sinners of the present Day, as if the Prophet had said, unconcerned in the Distresses of *Joseph's* Descendants. They feel no sympathetic Grief, nor discover so much as the common Compassion of Stranger, when they should be condoling with the Sorrows of Brethren. By the *Affliction* or *Breach* of *Joseph* may be signified the Troubles, that had broke in upon the Ten Tribes, like Enemies through a *Breach* in the Walls of a Garrison, or a Torrent of Waters through a *Breach* in the Banks of a River. These Troubles might be Famine, Pestilence, War, or the like depopulating Calamities; though possibly the Terrors and Distresses of War may be particularly designed, as this is the Judgment threatened

* See Lowth's Comment on the Place.

† Psalm cv. 18.

in the Verse after our Text; and as the Ten Tribes, when *Amos* delivered his Prophecy, were near their Conquest and Captivity by the *Assyrian* Power. But, whatever the Afflictions of *Joseph* were, this is the Crime of the voluptuous, careless, and sensual Sinners the Prophet describes, *that they were not grieved for the Affliction of Joseph*. They gave themselves no Concern about the Matter; they seemed to be equally lost to all Sense of Devotion towards God, and Compassion to their distressed Brethren; and, though the Judgments of Heaven had broke in upon the Land, and had begun their Progress of Destruction, yet they were quite easy and indifferent, so long as others, and not themselves, were the Victims of the Divine Indignation.

In discoursing upon this Passage I observe,

- I. That Afflictions may come upon the People of God.
- II. I shall shew that we ought to be affected with them. And,
- III. And lastly, I shall prove that we have just Reasons to expect some signal Judgments, if we remain unaffected with the Afflictions of the Church of God.

I. I observe that Afflictions may come upon the People of God. Afflictions may

be either private and personal, or they may be public and general. In both these Views they may befall the People of God.

1. Private and personal Afflictions may befall the People of God. Afflictions knock with an impartial Hand at the Tabernacles of the Righteous, as well as the Tents of Wickedness. Death, and his dismal advanced Guard of Pains and Diseases, not only attack and seize the Enemies and Scoffers against Heaven and Holiness, but the humble and pious Servants of God and Christ cannot escape their Arrests, and all-conquering Power. *All Things come alike to all : there is one Event to the Righteous, and to the Wicked ; to the Good, and to the Clean, and the Unclean ; to him that sacrifices, and to him that sacrifices not : as is the Good, so is the Sinner ; and he that swears, as he that fears an Oath **. The Fires of a Fever, the Floods of a Dropsy, the excruciating Stone, the corroding Cancer, the gasping Asthma, the pining Consumption, and the outrageous or the melancholy Delirium distract, distress, and destroy both Saints and Sinners. One Putrefaction invades, one Earth covers, and the same Worm feeds upon the Bodies of Believers and Infidels, the Pious and Profane : however differently related their now blended Dust may be, and how re-

* Eccl. ix. 1.

mote soever their final Conditions will prove at the Resurrection. In like Manner I might instance as to Poverty, Reproach, Loss of Relatives, Loss of Liberty, and the like Calamities. In these Cases Saints can expect no Exemption; nay, sometimes the heaviest Weight of Affliction falls, where indeed, speaking comparatively, it is *least* deserved, though where it can be *best* sustained. The very Piety of a Saint, and the Beauties of Holiness with which he is adorned, shall sometimes gather a Cloud of Affliction about him; and his conscientious and inflexible Adherence to his Duty towards God, though it should rather attract the highest Esteem and Veneration, has been known to have drawn the Infamy and Hatred of the World upon him. *If the World hate you, ye know that it hated me before it hated you. If ye were of the World the World would love its own; but because you are not of the World, but I have chosen you out of the World, therefore the World hates you* *. I might add, that, if the Christian had no other Occasion of Grief, yet the general Iniquities of the World in which he lives would be a perpetual Fountain of his Sorrows; and the more his Love to God and Christ, and his Regard to immortal Souls increase, the deeper will be his Sensibility,

* Joh. xv. 18, 19.

and the keener his Anguish that such Authority and Grace are insulted and abused, and that Sinners are rushing in such Multitudes down the Brow of Time into the Lake of Perdition, while neither the Bonds of Mercy, nor the Bars of Vengeance, nor the Flashes of Hell within them, can stop their Career. Upon the Whole, the Waves of Affliction swallow up Saints and Sinners; and God has never said to Death, or Distempers and Pains his dreadful Harbingers, *Touch not mine Anointed*, although he has charged them in the End *to do his People no Harm; for all Things shall work together for Good to them who love God, and are the Called according to his Purpose* * : *And the World, Life, Death, Things present, and Things to come are theirs; and they are Christ's, and Christ is God's* †. It appears from Scripture that Affliction is a Kind of Privilege, and that without it we should want the Advantage of one Evidence and Attendant of our Adoption. *And ye have forgotten the Exhortation, which speaks unto you, as unto Children: My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loves, he chastens, and scourges every Son whom he receives. If ye endure Chastening God deals with you as with Sons; for what Son is he whom the Father*

* Rom. viii. 28.

† 1 Cor. iii. 22.

chastens

chastens not *. So far therefore are the People of God from having any Warrant to expect that they shall pass through Life without Affliction, that they might have Reason to suspect they were not in the Road to Heaven, if they did not find their Cross in it. Life is a Voyage, and has its Waves and Storms, but they shall not overwhelm the Christian, but teach him to fix the Anchor of his Hope firmer, endear the Foundation upon which it rests, or drive him with a swifter Course towards the Port of his heavenly and eternal Happiness. Private and personal Afflictions therefore are the Lot of the People of God.

2. Not only private and personal but public and general Afflictions may befall the People of God. Afflictions have their smaller Sickles, with which they enter our Families, cut off the Branches of our earthly Comforts one after another, and destroy, as one † expresses it, *the fairest Bloom of sublunary Bliſs*. But Afflictions have not their smaller Sickles only, but they sometimes grasp an enormous Scythe, bend it against whole States and Kingdoms, and at one Blow lay their Prosperity, Power, and Glory in the Dust. And sometimes these States and Kingdoms are composed of the professing People of God, or at least they make up a

* Heb. xii. 5, 6, 7.

† Dr. Young.

great

great Part of the Number. This was the Case with the People of *Israel*, whose Land was sometimes blasted by Famine, or thinned with Pestilence, or plundered and ravaged by their Enemies, or torn asunder with intestine and unnatural Divisions and Tumults. How great was the Distress of *Judah* and *Benjamin*, when *Jerusalem* was taken, the Temple of God destroyed, and the Inhabitants of the Land were carried away Captive to *Babylon*? These public and popular Calamities beset the People of God in antient Days. And have there not been the like overspreading Distresses upon the Church in these later Ages? Recollect, my Friends, the Ten *Roman* Persecutions that glutted themselves with a Profusion of the Lives of Saints and Martyrs in the Three or Four Centuries that immediately succeeded the Publication of the Gospel in the World; I mean from *Nero's* infamous Reign, who began the dreadful Tragedies of the Church of Christ in wanton Cruelty *, to the Reign

* Et pereuntibus addita Ludibria, ut, Ferarum Tergis coniecti, Laniatu Canum interirent, aut Crucibus affixi, aut flammandi, atque, ubi defecisset Dies, in Usus nocturni Luminis, urerentur. *Taciti Annal*: Lib. 15.

Tacitus, an Heathen Historian, and an Enemy to the Christians, informs us, that " Sport was mingled with the Executions of the Christians. Some, being covered over with the Skins of Wild Beasts, had Dogs set upon them to tear them in Pieces, some were crucified, and the Bodies of others were burnt at Night to illuminate the City of *Rome*."

of *Dioclesian* in the Fourth Century, who concluded the Series of these Persecutions with a Deluge of Christian Blood *. Nor have the *Papists*, who seem at once to have adopted

* *Galerius* horrendam Calumniam in Christianos parat. Palatio subicit Incendium, & Christianos Auctores traducit, qui miserè excarnificati, & sine ulla Probatione, ad Supplicium rapti sunt. Quod verò cœptum Nicomediæ, mox in Palestina quoque Italia, Africa, totoque Imperio, solis exceptis Galliis, factitatum est. Nullis non Suppliciis, nullo non Sævitiæ Genere vexati Christiani; comburebantur in Fornacibus; conficiebantur in Oleum fervens; obiciebantur Bestiis; Suibus etiam, Siliquis involuti, apponebantur; mutilabantur Oculis & Lingua; assabantur lento Igne, & Aceto Saleque ad spergebantur; præcipites dabantur de Petris &c. *Turretini Hist. Eccles. Compend. p. 30.*

"*Galerius* contrived an horrible Calumny against the Christians. Having set Fire himself to the Palace, he charged it upon them. The Christians were miserably butchered, and, without any Proof, were hurried away to Execution. The Persecution, which began at *Nicomedia*, presently overspread *Palestine, Italy, Africa*, and the whole *Roman Empire*, except *France*. The Christians were destroyed with every Kind of Torture, and Cruelty. They were burnt in Furnaces, put into scalding Oil, thrown to Wild Beasts, and, being covered with the Shells of Beans, were given to be devoured by Swine. Their Eyes and Tongues were plucked out. They were roasted by a slow Fire, being first bathed with Vinegar, and sprinkled with Salt. They were dashed headlong from the Tops of Rocks, &c."

Will my Readers excuse my Digression, and permit me to add the following Passage from *Sulpitius Severus*, to shew the noble Spirit of the Christians at this dreadful Season? "*Diocletiano & Maximiano* imperantibus, acerbissima Persecutio exorta, quæ per decem continuos Annos Plebem Dei depopulata est. Qua Tempestate omnis fere sacro Martyrum Cruore Orbis infectus est. Quippe certatim gloriosa in Certamina ruebatur, multoque avidius tum Martyria

adopted from the *Pagans*, their idolatrous Superstitions*, and their Spirit of Cruelty, come behind them in their Havoc of the Christian World. Pope *Julius* the Second is said to have occasioned the Slaughter of 200,000 Christians, (for Christians they were not a whit the less because they chose to believe in Christ rather than the Pope) in the Space of only Seven Years†. I might mention also how the HOLY *Inquisition*, (but was ever Epithet in the World more perversely applied?) in less than Thirty Years destroyed 150,000, with all Manner of Cru-

“gloriosis Mortibus quærebantur, quam nunc Episcopatus
 “pravis Ambitionibus appetuntur. Nullis unquam magis
 “Bellis Mundus exhaustus est; neque majore unquam Tri-
 “umpho vicimus, quam cum decem Annorum Stragibus
 “vinci non potuimus.” *Sulp. Sever. Hist. Lib. 2. Cap. 46.*

“In the Reign of *Dioclesian* and *Maximian* a most bitter
 “Persecution arose against the Christians, which destroyed
 “the People of God for Ten Years together. In this Pe-
 “riod almost the whole World was drenched with the Blood
 “of Martyrs. The Christians chearfully engaged in the glo-
 “rious Conflict, and Martyrdoms were then much more
 “eagerly courted, for the Sake of their honourable Deaths,
 “than Bishopricks are now coveted through the Lust of a
 “wicked Ambition. The World was never more thinned
 “by War than it was by the Havoc of this Persecution;
 “nor did we ever more completely triumph than when we
 “remained invincible amidst Ten Years Devastation.”

* See Dr. *Middleton*'s ingenious Letter from *Rome*, shew-
 ing an exact Conformity between *Popery* and *Paganism*, or
 that the Religion of the present *Romans* is derived from that of
 their *Heathen* Ancestors.

† Dr. *Moor*'s Divine Dialogues.

elty.

elty *. I might enlarge the bloody Chronicle with the Massacre of *Paris*, which begun a general Slaughter of the *Protestants* over the Kingdom, and the Number taken off is computed at 100,000 †. The Account might be still increased with the Oppressions, Imprisonment, and Burnings of the *Protestants* in our own Queen *Mary's* Days: And to the Rivers of Blood that would now appear to have been shed by the *Papists*, I might throw in a little Stream more from *Ireland*, I mean from the Slaughter there in the last Century, in which about 200,000 *Protestants* were cruelly cut off. And, such was the unrelenting Barbarity, and worse than brutal Joy that these Monsters, and not Men, discovered in these hellish Scenes, that some of their Priests expressing a little Remorse for what they had been concerned in, could not obtain Absolution without recanting it; and went in Danger of their Lives ‡. Upon the Review of these repeated and general Butcheries of the *Papish* Faction

* Dr. Moor ubi supra. See also *Limborch's* History of the Inquisition translated by the Reverend and Ingenious Dr. Chandler.

† Bishop *Burnet's* Tracts. --- A Relation of the barbarous and bloody Massacre of about an hundred thousand *Protestants* begun at *Paris*, and carried over all *France* by the *Papists* in the Year 1572, collected out of *Mezeray*, *Tbuanus*, &c.

‡ Sir *J. Temple's* History of the Irish Rebellion and Massacre.

you will not find it hard to believe that Dr. *Geddes* has gone much beyond the Truth, when he tells us, *that infinitely more Christian Blood has been shed by the Papal Empire, and its Agents, for not complying with the Idolatry of its Worship, than ever was shed by Heathen Rome* *. But it is not my Design to fill my Discourse with these past Accounts ; I only just mention them to shew you, that public and general Afflictions may befall the People of God, and at the same Time prove the detestable Spirit of *Popery*, which, when under Restraint, *is the Arrow that flies by Night*, but where it has no Controul, *is the Destruction that wastes at Noon-Day*. Let me rather, my Friends, lay before you some recent Facts, such as have fallen out in the present Century, and as are now committing in *France* ; and the rather, as we may not sufficiently be apprised of them, as they may tend more effectually to awaken our Zeal against *Popery* and *Tyranny*, and as there is a Duty belonging to ourselves arising from them.

During the Minority of *Lewis XV*, the now reigning Monarch in *France*, the Duke of *Orleans* being Regent, the Government was more favourable to the *Protestants* than it had formerly been ; but the Administra-

* Dr. *Geddes's* Tracts. V. III. Ess. 6.

tion falling into the Hands of a Cardinal devoted to the *Jesuits*, by their Influence a new Declaration was issued on the 14th of *May*, 1724, which contains in it whatever was most severe in the Edicts of *Lewis XIV**. On the First of *February* 1745, *Lewis XV.* published his Ordonnance against the *Protestants*, enforcing the former Edicts, and making it Death to the Minister who officiated, and perpetual Imprisonment for the Women, and Gallies for the Men, who have been present at the Meetings †. And how dreadfully these cruel Orders were obeyed, the Attack of religious *Protestant* Assemblies by Soldiers who scrupled not to fire in among them, the Condemnation of some who were apprehended to the Prison, and of others to the Gallies, and the Murders of Ministers from the Year 1745 to 1750, dreadfully testify. In the Year 1750 the *French* King published an Ordonnance at *Versailles*, *January* 17, willing, that former Edicts against the *Protestants*, and particularly that of 1724, should be executed; and enjoining Officers and Judges to attend diligently to their Exe-

* See this Edict in *Laval's* History, Vol. IV. or in the Appendix to a Pamphlet entituled, *Poperly always the same*. p. 76.

† *Poperly always the same*, Appendix, p. 76.

cution *. How rigorously these Edicts have been executed take in the following Accounts,

Extract of a Letter from Mr. — a Protestant Minister of Lower Languedoc, July 26, 1754.

— “ About July 5th, a religious Assembly returning Home, the Garrison fell upon them, fired, put them to flight, and seized Three Men and Five Women.— Another Assembly having broke up were attacked by a Party of Dragoons, who fired among them, wounded one Man, and ended his Life with their Bayonets. Forty-five were taken Prisoners.— Other Accounts of the Assembly inform us that Five or Six were killed on the Spot, and

* See a Pamphlet entituled, *Annals of the Rise, Progress, and Persecutions of the famous Reformed Churches in France, &c.* the second Edition of which was published by my worthy and excellent Friend the Reverend Mr. *Isaac Toms*, of *Hadleigh* in *Suffolk*, in the Year 1753. In this Piece the Reader will find a Narrative of the State of our Brethren in *France* during a long Series of Time, and a Crowd of Authorities to support the related Facts, together with several weighty Considerations, and instructive and pious Reflections upon the Subject. N. B. The same Gentleman has published a few Months since an Appendix to these Annals, which brings the Account down near as far as I have done. The Perusal of these Pieces I earnestly recommend to my Readers, and both may be had for a small Price, at Mr. *Waugh's*, Bookseller, at the *Turk's Head*, *Lombard-street*.

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Fourteen

“ Fourteen or Fifteen wounded.—Towards
“ the latter End of the same Month, an
“ Assembly was surprized by a Party of Dra-
“ goons, who fired upon them, and seized se-
“ veral of both Sexes, who remain in Prison.
“ ---The 17th Instant, an Officer and Five
“ Gentlemen were taken up, for what Rea-
“ son we cannot yet certainly know. Some
“ say it is for holding Assemblies, and others
“ for performing Baptisms and Marriages.”

*Part of a Letter from Mr. — a Protestant
Minister at — Aug. 8, 1754.*

— “ I am well acquainted with the
“ Affairs of our Churches, and the several
“ unjust and cruel Methods which are daily
“ used to destroy them. Never before have
“ they been so artfully attacked: they are
“ beset on every Side, and ravaged from
“ every Quarter. And it will be impossible
“ to bear up under this heavy Calamity, un-
“ less sustained and upheld by God himself.
“ Let us therefore incessantly offer up our
“ Prayers to him for Assistance, and, per-
“ haps sooner than we expect, an happy Pro-
“ vidence may change the present awful Ap-
“ pearance of Things to Scenes more happy
“ and delightful. The Provinces of this
“ Part of the Kingdom, where the *Protestant*
“ Religion has most flourished, are crowded

" with Troops, as I imagine, to extirpate
 " all the *Protestants*, if possible, for they are
 " to quarter here for some Time. And
 " what strengthens my Opinion is, that they
 " have expended large Sums of Money to
 " furnish Beds and other Necessaries suffici-
 " ent for 20,000 Troops. Expences which
 " are entirely needless, if they were stationed
 " here only for the Convenience of Pasture.
 " On the Fourth Instant they made a gene-
 " ral Sally. They plundered not only the
 " Houses in the Country, but even those in
 " the City did not escape their Fury. A
 " Minister, who has taken upon him that
 " Office no more than Two Years, had the
 " House surrounded where he was, and, at-
 " tempting to escape, was shot by a Fuzee,
 " and was arrested, as was all the Family
 " where he was. He was carried Prisoner to
 " *Montpellier*, where in all Probability he
 " must suffer, as most of his Predecessors
 " have done before him *. Myself must
 " have shared the same Fate had it not
 " been for the kind Protection of a Catho-

* He (by Name *M. la Fage*) finished his Course gloriously
 at *Montpellier* on the 16th of the same Month, after having
 gained the Esteem of those who saw him in Prison by his
 Discourse and Courage; greatly affecting by his Death all
 those, without Distinction, who were Spectators of it. Eve-
 ry Body was extremely edified by his Piety, his Meekness,
 his Resignation to the Divine Will, his Resolution and Firm-
 ness. *Tom's Appendix*, p. 3.

" lic.

" lic Friend. For I had no sooner left
 " my House than it was furrounded by
 " a numerous Detachment, which made
 " the most exact Search for me. Since
 " this fatal Time my Day is turned in-
 " to Night; and my People, seeing it is im-
 " possible for me to elude their diligent
 " Search, advise me to retire for some Time
 " into *Switzerland*, there to wait till more
 " quiet and peaceable Days; and, as our
 " Church is oppressed with Taxes and Im-
 " positions, and struggling with Difficulties,
 " it cannot be expected they should be any
 " longer able to support their Minister.
 " — We have great Reason to fear our
 " Enemies will exert all their Power to di-
 " sturb and molest them (the Ministers and
 " others that baptize, &c. in the Desert) since
 " the Bishop of *Alais* has sent a Letter for
 " that Purpose to all the Curates of his Di-
 " ocese."

*An Account of Mr. P——e, drawn up by
 himself.*

——" On the Parish Curate's (the same
 " as *Rector* here) taking my Child by Force,
 " and baptizing it according to the Rites of
 " the Church of *Rome* during my Absence,
 " on my Return Home I expressed my Re-
 " sentment, and reprov'd the Curate, who
 D " hereupon

" lic.

“ hereupon complained of me to the Depu-
 “ ty, and a Warrant was granted against
 “ me. I was accused, and, though inno-
 “ cent, condemned to Death, as Accessary
 “ to the Murder of a Woman found dead in
 “ the Prison. I appealed to the Parliament
 “ of *Toulouse*, and thereby was acquitted
 “ and discharged from Imprisonment; but
 “ after some Time was again ordered to be
 “ arrested; but a Friend gave me private In-
 “ telligence. I immediately embraced the
 “ favourable Opportunity, left my Family
 “ the very same Day, and fled for Refuge
 “ to this *Happy Isle*, where, by the kind Pro-
 “ vidence of God, I am safely arrived.”

*Extract of a Letter from Mr. Bourdillon,
 Minister in London, Secretary to the So-
 ciety for the Relief of the French Refu-
 gees, date Nov. 14, 1754.*

“ Our dear Brethren are more and more per-
 “ secuted in *France*. — They increase every
 “ Day; and by the last Letters which were
 “ read the Day before Yesterday at our Soci-
 “ ety, we hear that the Troops in *Lan-
 “ guedoc* search in the Night-Time, not
 “ only for the Pastors, who are mostly
 “ fled to Woods and Den’s, but for their
 “ defenceless Flock. A great many of the
 “ Faithful have been taken, and confined to
 “ Prisons. The Terror is spread every
 “ where.

“ where. The Worship of the Lord sus-
 “ pended. Few Congregations meet to-
 “ gether. Courage is abated. Zeal slack-
 “ ens. They have nothing left but their
 “ private Prayers in the Midst of their
 “ Alarms, and Sorrows.” —

*Extract of a Letter from the Rev. Mr. Isaac
 Toms, Minister at Hadleigh in Suffolk,
 dated Dec. 30, 1754.*

— “ Very affecting Accounts from
 “ *France*. Does a Spirit of Concern for the
 “ dear Sufferers increase? One Minister says,
 “ I have been these Five Weeks like a wild
 “ Goat going from Rock to Rock, and
 “ have not lain in a House. And this to at-
 “ tend the Interests of his persecuted Flock,
 “ when he might have lived at Ease in a
 “ City; but he says, We are accustomed to
 “ Pursuits, and rejoice that we are counted
 “ worthy to suffer for the common Faith.”

*Extract of a Letter from the same Gentleman,
 dated March 13, 1755.*

“ I have to acquaint you that Mr. — has
 “ informed me by last Post but one, that
 “ in *Normandy* Things are more quiet, but
 “ that they have very few Ministers for above
 “ 100,000 Souls. In *Languedoc* Things are
 D 2 “ worse

“ worse and worse. Ministers are so closely
 “ followed, that, their being no Probability
 “ of being useful to their Flocks, they are
 “ retired to *Switzerland*, &c. There are
 “ near 80 Men now in the Gallies for their
 “ religious Zeal, and very many, great Num-
 “ bers, in Prisons and Fetters.”——

*From the Appendix to the Rev. Mr. Isaac
 Toms's Annals under the Month of April,
 1755. p. 8.*

“ We have heard that in *February* last an
 “ Assembly of *Protestants* being held for di-
 “ vine Service towards *Bourdeaux*, the Ene-
 “ my had Notice of it, sent Soldiers, who
 “ fired upon the poor People, killed some of
 “ them, and took some Prisoners. The
 “ Persecutions are going on in many other
 “ Parts, with great Severity. The Prisoners
 “ upon the Gallies* earnestly desire our Pray-
 “ ers, and are sent from *Marseilles* to *Toulon*,

* A Galley is a low-decked Vessel, generally from 120
 to 132 Feet long, 18 Feet broad, and 6 Feet deep. They are
 navigated by Oars, and chiefly used in the *Mediterranean Sea*.
 The Slaves are chained to the Oars, their Shirts being stripped
 down to their Waist, and exposed to all Weathers. They
 must strike the Oars all together, or they are severely handled.
 The Chains sometimes gnaw them to the Bone, and occasion
 Gangreens. The Slaves, excepting *Protestants* for their Re-
 ligion, are notorious Malefactors, who, having escaped the
 Sentence of Death, are condemned to this Punishment for a
 Time, or for Life. See *Toms's Annals*, p. 30.

“ where

“ where they are far from their Friends, who
 “ used now and then to give them some
 “ Help.”

Such was the Situation of the Persecution in *France* but a few Months ago. I have learnt since from the Rev. Mr. *Bourdillon*, the Secretary to the Society for the Relief of the Protestants that fly into this Kingdom for the Sake of Religion, that there is no Remission of the cruel Edicts; that the People have been miserably exhausted by Taxes; &c. that the Ministers are driven away by the Severity of the Persecution; and that religious Assemblies have been in a Manner totally suspended. Such is the mournful State of the Protestants in *France*, whose Number is computed at 3,000,000, of Souls.

And now, my Friends, have I not abundantly, but, oh! how awfully, supported the Truth of my Observation, that public and general Afflictions may befall the People of God? Have I not traced the Church of God from Age to Age through a Sea of Storms, or rather in the Footsteps of its own Blood? Think over the Miseries that befall the *Jews*, once the peculiar People of God! See what prodigious Havoc *Rome Pagan* made with the Servants of Christ in ten horrible Persecutions! and, like a River deepening and enlarging as it goes, behold

behold a still greater Effusion of the Blood of the Saints and Martyrs of Jesus by *Rome Papal*, that has devoured the Lives of Millions, and yet says not, *it is enough* *. The *Papists* seemed to have surpassed in the Extent and Cruelty of their Persecutions all the Devastations that ever the *Heathens* wrought in the Sanctuary of the Lord. Methinks they have paid an unwilling Honour to Christianity, by shewing that the Corruption of *what is in its own Nature the Best is the Worst* †, and that they could not have gone to such superlative Heights of Wickedness, if they had not violated, abused, and counteracted the very *Glory* of all Religions, that of our Lord Jesus Christ. And they seem as if they were resolved to demonstrate to all the World the Truth of the Scripture-Prophecy, and their uncontested, and unrivaled Claim to that Character of mystical *Babylon*, *that she was drunk with, had greedily and abundantly swallowed down, the Blood of the Saints and Martyrs of Jesus* ‡. And still this unrelenting insatiable *Fury*, this First-born

* In short the Church of *Rome* has so effectually exerted shall I say her Zeal, or rather her Rage and Fury against Infidels, and those she is pleased to stile Heretics, that it may be justly affirmed, that she has procured, or occasioned the Death of many Millions of People. *Papery always the same*, p. 4.

† *Corruptio optimi est pessima.*

‡ Rev. xvii. 6.

of

of Death and Hell, *Popery*, goes on with her horrid Oppressions and Slaughters, and, by sanguinary Edicts, and sanguinary Executions, she supports her Power in *France*, and spreads Terror and Destruction all around her. *Her Throat is an open Sepulchre, the Poison of Asps is under her Lips; her Mouth is full of Cursing and Bitterness; her Feet are swift to shed Blood; Destruction and Misery are in her Ways; and the Way of Peace she has not known.* Small Sacrifices are not enough to be made to this worse than Pagan *Moloch*. Thousands and Ten thousands must be given this Fiend of Hell at a Meal. Nay, an hundred thousand Lives have been slaughtered at once upon her infernal Altars, and the God of Mercy has been blasphemously thanked, as the Patron and Friend of her horrible Wickedness *. Like her Father the Devil, from whence she sprung, and whose full Image she bears, but in nothing more than in seeking whom she may devour, she seems to disdain the Bounds of all vulgar Barbarity, and would even plunge an whole World in Ruin, if it will not renounce its Sense, its Reason,

*On the 28th of *August* a Jubilee was granted to all who had been concerned in this Butchery; (the Massacre of 100,000 Protestants in *France* in 1572) and they were commanded to go every where to Church, and bless God for the Success of the Action. *Burnet's Account of this Massacre in his Tracts.*

its Conscience, its God, and its Saviour, reverence her Authority, and submit to her Power *.

Having shewn that Afflictions, and those both private and personal, and public and general, may come upon the People of God, I come,

II. To prove that we ought to be affected with the Afflictions of the People of God. *But they are not grieved for the Affliction of Joseph* is the Accusation of the Prophet, or rather of God by the Prophet. We ought therefore, as the Want of a Regard to the Afflictions of the People of God is a Crime, to be affected with them. In treating upon this Head of Discourse I shall,

1. Consider, how, or in what Manner, we ought to be affected with them. And,

* Nor do I mention these great Instances
For Bounds and Limits to your Wickedness;
Dare you beyond, something out o' the Road
Of all Example, where none yet have trod,
Nor shall hereafter; what mad *Catiline*
Durst never think, nor madder Poet feign.
Make the poor baffled *Pagan Fool* confels,
How much a *Christian* Crime can conquer his;
How far in gallant Mischiefe overcome,
The *Old* must yield to *new* and *modern Rome*.
Mix Ills past, present, future in one Act;
One high, one brave, one great, one glorious Fact,
Which Hell and I may envy —

Oldham's Satyr against the Jesuits in the Speech of Garnett's Ghost to the Jesuits met in Cabal.

2. I shall enumerate and urge several Reasons, why we ought to be affected with them.

1. I shall consider how or in what Manner we ought to be affected with the Afflictions of the People of God. And,

1. We ought to be so affected with them as to feel a tender Compassion for their Distresses. Pity, it is true, is but a lang and feeble Lenitive, but yet it is some Kind of Consolation. I question not, if our Brethren in *France* were to hear that there was a Compassion for their bitter Sufferings spread through our Country, but the News would be an alleviating Ingredient in their Afflictions, give a little Taste of Pleasure to their Cup of Wormwood and Gall, soften their Oppression, and suspend their Sorrows. *To him that is afflicted, says good Job, Pity should be shewn from his Friend**. And the same illustrious Sufferer cries aloud for Sympathy: *Have Pity upon me, have Pity upon me, O my Friends, for the Hand of God hath touched me †*. Misery and Anguish claim our Compassion; and Hearts, that are not hardened into Stone, will be touched by a kind of necessary, and irresistible Humanity at the Sight of Objects of Distress. The Malefactor who for his Crimes is locked up in a Dungeon, is loaden with Chains,

* Job vi. 14.

† Job xix. 21.

or is dragging away to Execution, amidst Shame and Horror and Agony, will draw forth the tender Emotion of our Breasts, and the involuntary Tear of Sorrow from our Eyes. And shall our Hearts be cold and senseless, when Innocence, when Religion, when the Saints, the Excellent of the Earth, when the brave heroic Witnesses for God and Christ, in a Land of Idolatry and Superstition, are hunted like Partridges upon the Mountains, are seized by the Hands of Ruffians, are chained to the Galley for Life, are shut up in perpetual Imprisonment, or are expiring at a Gibbet? Have we no Pity, my Friends, for such a Sort of Sufferers as these? Have we no Bowels of Compassion for a Case that above all others deserves and requires them? Or are we so much debased to the Brute, notwithstanding we wear the Forms of Men, and profess a Religion, whose Design is to exalt us to Angels, nay, to a Participation of the divine Nature itself, that all our Thoughts and Views, all our Cares and Concern, all our Joys and Sorrows, are fordidly contracted within the narrow Circle of ourselves, when they should diffuse themselves abroad to comprehend the whole human Race, should visit with a double Stream of Affection *the City of our God, and the Tabernacles of the most High*, and this more abundantly when the Saints and Servants

vants of God and Christ are in the Furnace of Affliction, and are so tortured with its Flames, *that the Spirit is ready to fail before God, and the Soul which he has made* *. Think, think, my Friends, of the Persecutions of our Brethren in *France* ! They are not only hated, they are not only counted as the Off-scowering of the World, but they are set up as the Mark against which are continually thrown the Firebrands, Arrows, and Death of *Popish* Malice, and Cruelty. *They are fed with the Bread of Tears, and have Tears given them to drink in great Measure* †, let us by a generous and sacred Sympathy feel their Affliction, nor refuse, amidst the Enjoyment of our Liberties, and the pure and undefiled Religion of our Lord Jesus Christ, to participate Sorrows with them.

2. We ought to be so affected with the Afflictions of the People of God as earnestly and continually to pray for them. Every Christian has an Interest in the Court of Heaven, and, being accepted through Jesus the Beloved, his Prayers and Praises ascend, like Clouds of sweet Incense, before the Throne. *Pray for one another — the effectual fervent Prayer of a righteous Man avails much* ‡. Ought we not, when the Church of Christ

* If. lvii. 16.

Pf. lxxx. 5.

† Jam. v. 16.

is in such deep Distress, *when the Vine which God has planted has its Hedges broken down ; when all that pass by the Way pluck her ; when the Boar out of the Wood wastes it, and the wild Beast out of the Field devours it, to present our warm and incessant Supplications, Return we beseech thee, O God of Hosts ; look down from Heaven, and behold, and visit this Vine * ? Should we not cry, as we are directed, Spare thy People, O Lord, and give not thine Heritage to Reproach, that the Heathen should rule over them ; wherefore should they say among the People, where is their God † ? And how suitable are those Lamentations, and those Intercessions ? O God, the Heathen are come into thine Inheritance, thine holy Temple have they defiled. — The dead Bodies of thy Servants have they given to be Meat to the Fowls of the Heaven ; the Flesh of thy Saints to the Beasts of the Earth ; their Blood have they shed like Water. How long, O Lord, wilt thou be angry for ever ? Shall thy Jealousy burn like Fire ? — They have devoured Jacob, and laid waste his Dwelling-Place. — Let the Sighing of the Prisoner come before thee according to the Greatness of thy Power : preserve thou those who are appointed to die. — So we thy People, and the Sheep of thy Pasture will give thee Thanks for ever : we will show forth thy Praise to all Ge-*

* Ps. lxxx. 12--14.

† Joel ii. 17.

rations *.

rations *. I am afraid there has been but little Prayer, considering the vast Extent, the long Duration, and sharp Extremity of the Persecutions of our Brethren : and I fear that the Petitions that have been offered have been languid and formal, whereas the Exigency of the Case demanded an holy Constancy and Violence. An eminent Divine, not long since removed from our World, says, in Letter to a Friend upon this Subject, and with a Sight of which I have been favoured ; “ I remember my Faults this Day. “ I have read and heard a great deal of the “ Sufferings of our *Protestant* Brethren in “ *France*. I have conversed with those, who “ saw their Assemblies dissolved, and their “ Temples ruined, their dead Bodies torn “ out of their Graves, and given to the “ Fowls of the Air : I have read the Letters “ of their Pastors, and those of their Mar- “ tyrs, and the incomparable Letters of *Su- “ perville* and *Saurin*, which so pathetically “ represent their Sufferings. And yet, alas, “ I have in a great Measure forgotten the “ Afflictions of *Joseph*. Now and then in- “ deed I put up a transient Prayer for them, “ telling their sad Sorrows with a few “ Tears.” — But are there not some among us who have hardly ever prayed at all for our afflicted Brethren, and, notwithstanding

* Ps. lxxix. 1---13.

the cruel Havoc that has been made among them, have scarce ever dropped a Tear over their bleeding Wounds ! O what an Energy, an unceasing and unremitting Energy, should from henceforth be infused into our Supplications ! Let us pray that these pious Sufferers *may obtain Mercy of the Lord to be found faithful* *. — *That as their Sufferings abound their Supports and Consolations may abound also* † ! — *That the Needy may not always be forgotten ; nor the Expectation of the Poor perish for ever* ‡ ! — *That God would arise, and have Mercy upon Zion ; the Time to favour her, yea, the set Time being come* ||. — *That God would make Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down* **. — *That Babylon may come up in Remembrance before God* †† — *And that the Voice of the Angel might be heard in our World, Babylon, the Great is fallen, is fallen* ††. — *Rejoice over, thou Heaven, and ye holy Apostles, and Prophets, for God hath avenged you on her* |||. Our Brethren have their Alarms, and Fears, Oppressions, and Sorrows in Abundance, and shall we forget our Petitions for them ? What every Day at the Throne of Grace, as I hope many of you are, and not a Prayer wasted up

* 1 Cor. vii. 25.

† Psal. ix. 18.

** Isa. xxxiii. 20.

†† Rev. xviii. 2.

† 2 Cor. i. 5.

|| Psal. cii. 13.

†† Rev. xvi. 19.

||| Rev. xviii. 20.

in a tender Groan or Sigh for the *Affliction of Joseph*? Remember, that our Prayers are not only a Proof of our Christian Regard to our afflicted Brethren, but that, when we are in a right Frame, they are a beneficial and pleasant Exercise to ourselves; they keep open the Communication between God and our Souls, and they will one Day come down in Blessings on our own Heads. Charge it, my Friends, upon your Memories and Consciences for Time to come, to bear the Cases of these glorious Sufferers upon your Hearts, and pour them out in fervent and importunate Supplications in your Closets, and your Families; and I hope Ministers will not be wanting in their public Requests in the Sanctuary, and not only *intimate* the Afflictions of our Brethren, but *dwell* upon them with Energy and Power. *If I forget thee, O Jerusalem, let my Right-hand forget her Cunning. If I do not remember thee, let my Tongue cleave to the Roof of my Mouth* *.

III. And lastly, We ought to be so affected with the Afflictions of the People of God, as to do all we can for their Relief. “ But
 “ what can we do for them? Can we soften
 “ the Heart, or break the Power of the
 “ *French* Tyrant, who is grown so formidable to *Europe*? Can we strike the Scales
 “ of Ignorance and Superstition from the

* Eccl. cxxxviii. 5, 6.

“ Eyes

“ Eyes of the common People, dissolve the
 “ unrelenting Cruelty of the Priesthood, send
 “ in Help to our afflicted Brethren, and
 “ make their Persecutors ungrasp their
 “ Prey ?”---I grant we are not sufficient for
 these Things, though may Heaven prosper
 our Arms, if we should enter into War, for
 which there are such great Preparations mak-
 ing, so as not only to enable us to bound the
French Tyranny within its own Dominions,
 and prevent all its future Encroachments upon
 the Properties and Possessions of its Neigh-
 bours, but also to compel its arbitrary Mo-
 narch to cease in every Form his Oppression
 of his *Protestant* Subjects, if after all he should
 continue his bloody Edicts and destructive
 Hatred against them. But, though we are
 unable to serve our Brethren in the Manner
 we would, yet let us aid them as far as we
 can; and because we cannot assist them in
 one Way, let us be the more ready to assist
 them in another. A Society is formed for
 the Relief of the *French Refugees* who fly to
Great Britain for Shelter from the Storms of
 Persecution at Home. Such a Charity as this
 invites our Brethren over to us, and gives
 them a Glimpse of Hope and Pleasure in
 their Distresses, as they behold a Country not
 only ready to receive and protect them, but
 also to grant them some Help towards their
 Settlement and Support among us. Permit

me earnestly to call upon you to encourage this Charity with all your Power. It is a Charity that is well worthy of the Friends of God, of Liberty, and of Mankind. It is a Charity that gathers and centres in itself every Argument which the Gospel, and even Humanity can use to excite us to Benevolence: and methinks, instead of needing any Exhortations to it, you should eagerly seize the Opportunity of making in this Manner a Kind of Thank-Offering to Heaven for the invaluable Privileges and Blessings you enjoy, and which never appear with so great a Lustre and Value upon them, as when they are beheld with so dark a Storm of Persecution near them: and, what is a melancholy Truth, the *Society* for Relief of these *poor Emigrants* stands in peculiar Need of your Aid at this Juncture, as will appear by the Paper they published Sept. 1755*. Be willing

* *The Gentlemen who three Years ago engaged in a Society for the Relief of those Protestants that fly into this Kingdom for Religion's Sake, think themselves in Duty bound to acquaint the Benefactors to this Charity with their Proceedings, Success, and present Situation.*

Out of Two Thousand One Hundred and Forty-four Pounds Thirteen Shillings and Nine Pence received, they have expended One Thousand Nine Hundred and Twenty-four Pounds One Shilling and Ten Pence, so that no more remains in Cash than Two Hundred and Twenty Pounds Eleven Shillings and Eleven Pence.

To this Time they have relieved Three Hundred and Eighty nine Persons, most of whom are actually settled in *England*, and now subsist by their Industry and Labour, viz. One Hundred and Seventy-three Men, Ninety Women, and One
F Hundred

willing therefore, my Friends, in this Way, for this is the only Way, besides your Sympathy and Prayers, to relieve your Brethren who fly to your Bosoms from the Rage of their Enemies : Substance, Livelihood, Trade, their All,

Hundred and Twenty-six Children : the greatest Part of these last have been put to Apprenticeships : Besides a very large Number, whose Expences the Society defrayed in their Journey through *Switzerland* and *Holland* to *Ireland*.

As our Protestant Brethren in *France* continue to groan under the most heavy Oppression, their Religious Assemblies being forcibly stopped every where, their Pastors pursued with the utmost Rigour, silenced, and obliged to fly the ignominious Death they are threatned with, and which some of them have already suffered, their Flocks left open to the cunning and violent Persecutions of a powerful and furious Clergy ; and a great Number striving daily to escape into this Kingdom, to enjoy the inestimable Liberty of Conscience : The said Society therefore, in order to be able to continue relieving those who arrive in a destitute Condition, think fit to renew their earnest Addresses to the Public : Not doubting but the Zeal for the Glory of God and our common Faith, the Duties of Christianity, the Sense of our Brethrens Sufferings, will again exert itself, in so moving a Circumstance, and produce the most pleasing Fruits, highly redounding to the Honour of our holy Religion, to the Comfort of so many Souls, the maintaining of so many Families, the Increase of good and faithful Subjects, very useful to the Trade and Manufactures of *Great Britain*, the strengthening of the present Establishment, and the hearty Prayers which these Refugees daily offer up to Heaven for the charitable Assistance they have received from their most kind and generous Benefactors.

N.B. Whoever is willing to see the several Sums each Family of the *Emigrants* have received, and the Method made use of by the Society to relieve them, and to put them in a Way of Living, may apply to their Secretary the Reverend Mr. *Jacob Bourdillon* in *Woodstreet, Spital-fields*.

Benefactions are still received at *Sir Joseph and Sir Thomas Hankey's* in *Fenchurch-street*, and *Messrs Hoare and Arnold's* in *Fleet-street, Bankers*.

it may be, being left behind for Liberty, and a secure quiet Enjoyment of the pure and undefiled Religion of *Jesus*. Shall they come to *Great Britain* to escape the cruelest Persecution, and shall they be here left to languish, and it may be perish in inevitable Poverty? Shall they, who have heard so much of our excellent Religion, and whose benign and healing Ray has allured them over to us, find it to be a Religion in Fact, whatever it is in Theory, that leaves us hardened to our Fellow-Creatures, and our Fellow-Christians in the utmost Indigence, and only makes us love in Word and in Tongue, but not in Deed and in Truth? Let the *Refugees* see that *Protestant* Faith produces the best of Practices, and that, while the Growth of *Papery* is Oppression and Cruelty, the Fruits of *Protestantism* are the most cordial Compassions, and the most chearful, active, and substantial Goodness*.

* I would be the more importunate with the Public for their Charity on this Occasion, as Mr. *Bourdillon* has assured me, that the *Protestants* are so far from being mutinous and rebellious, that they have given the most evident Proofs of their Loyalty to their Prince by their public Discourses, and also by their peaceable Behaviour in Seasons when they might have had a fair Opportunity of revenging themselves; Circumstances which shew, that their Religion is the *alone* Source of their grievous Oppressions. The same worthy Gentleman likewise informed me, that the *Society* is very careful about the Certificates of the Persons who apply for Relief, and that some have been refused for Want of them. He gave me also the very pleasing Assurance, that *much the greater* Number of such as had received the Benefactions of the *Society* had ap-
proved

proved themselves sober and worthy Persons, many of whom were Members of his Congregation. How was my Heart melted, when he added, that he had known several Ministers who had come hither, whose Constitutions were quite oppressed and exhausted with the Fatigues and Dangers they had gone through, and that one of them informed him, that he had moved his Lodgings 150 Times in one Year; and that another of these glorious Men spent his Substance among his People, without ever receiving any Thing from them, and had a Character in his Certificate worthy of the Apostolic Age.

SERMON

S E R M O N II.

I Proceed, as the second Branch of the second general Head.

II. To enumerate and urge several Reasons, why we ought to be affected with the Afflictions of the People of God. *They are not grieved*, says the Prophet, *for the Affliction of Joseph*. The Text strongly intimates, that it was their Duty to be grieved at the Afflictions of the People of God, and that it was their Iniquity, and indeed no small Iniquity, that they were stupid and unconcerned at such a calamitous and interesting Event. Let us therefore take heed, as there is a like Obligation upon ourselves to be affected with the Distresses of the Church of God, that we are not Followers of antient Sinners in Crime, lest we should be Sharers with them in the Divine Anger, and the exemplary Punishments denounced against them. And,

(1.) God commands and expects that we should be affected with the Afflictions of his People. If there is not the exact Form, yet there is the cogent Power of a Command in the Text. But to wave the Argument that arises thence, let us consider the express Injunctions

junctions of the Almighty upon the Head of as sacred Sympathy and Concern for the Affliction of our Brethren. *Rejoice with them who rejoice; and weep with them who weep* *. And again, *Remember them who are in Bonds as bound with them; and them who suffer, as being yourselves also in the Body* †. And shall not our God, and their God, the God of all the Nations, Families, and Persons of his People be obeyed by us, when he demands our tender Concern for the Sufferings and Sorrows of his Saints? O think what it must be to violate the Command of Heaven, a Command that shines so clear and evident, and the Command of him, whose Laws are the Transcripts and Image of his perfect Nature, and who has an absolute Supremacy and Authority over us, we being the Creatures of his Power, the Pensioners upon his Care, and therefore the Subjects of his Government. We account it an horrible Iniquity for a Person to break the wise and equitable Laws of his Prince; and still the Crime increases, if a Person violates the Commands of a Prince, and a Father at once, where Authority is strengthened by Relation and Love. And is not God our Sovereign and our Father in an higher Sense than an earthly Potentate or earthly Parent can be? How then shall we be guilty of this Wickedness, this

* Rom. xii. 15. † Heb. xiii. 3.

Wickedness of a supine Indifference to the Groans of his afflicted People, and thus insolently and flagrantly sin against him? If God appoints, there is Authority, there is Reason, there is immense Obligation in the Appointment. *Speak, Lord*, should be the willing Eccho of our Souls, *for thy Servants bear*. What, shall Worms contradict Omnipotence? Or shall Creatures, whose whole Eternity will be beatified by the Favour, or made miserable by the Horrors of the Frown of that God who made them, so much as delay, or demur to perform his Pleasure? Far be this Rebellion and Ingratitude from us; and let us one and all be deeply affected with the Sufferings of the Children of God, because God has required this tender Sympathy from us.

(2.) Let us be excited to a Compassion for the People of God in their Distresses, because it is a Mark that we are his Children, that we love one another. *By this shall all Men know*, that ye are my Disciples, if ye have Love one to another. And we know† that we have passed from Death to Life, because we love the Brethren. He that loves not his Brother abides in Death.* And is it a Proof that we are true Saints, such who are adopted into the Family of Heaven, and are made Heirs according to the Hope of eternal Life, that

* John xiii. 35.

† 1 John iii. 14.

we love our Brethren in Christ? how then ought we for our own Sakes, in order to manifest to ourselves that we are interested in the Blessings of Grace, and the Riches of Glory, cherish this tender Compassion to the glorious Sufferers for the Cause of God, and Religion? The more this Grace of brotherly Love grows, the fuller Evidences we shall have that we are Christians in Deed and in Truth, as the good and ripe Clusters of the Vine, not only yield a delicious Repast, but evince that the Tree enriched with them is a Vine, and that not *a strange* or degenerate Vine, *but a noble Vine, wholly a right Seed* *. Whatsoever attests our Sanctification should be diligently studied and pursued by us, as this Work of God upon us assures us of our Interest in the other Blessings of Salvation: And as our Love to our Brethren is evidently a Part of this Divine Work, how ready should we be to demonstrate our Love to them in a Season of Affliction, by returning Groan for Groan? Love never looks so beautiful, and never so gloriously demonstrates its Power, as when it shines through a Cloud of Darkness, and can live and triumph amidst the fiercest Storms.

(3.) Let us be affected with the Afflictions of the People of God, as we are nearly related to one another. All true Christians, of

* Jer. ii. 21.

whatever Denomination, or Party, Country, or Nation they may be, are Brethren. They are in an *eminent* Sense the Children of one God and Father, the Brethren of one elder Brother, the Lord Jesus Christ, the Partakers of one Holy Spirit of Grace and Holiness, and the Heirs of the same Inheritance of Glory; and accordingly they shall ere long be collected and embodied into one Family, and dwell together in *one House not made with Hands eternal in the Heavens*. All of them shall drink of the same Fountain of Life, and be Possessors of the same infinite and everlasting Fulness of Joy. *We are come*, already come in Desire, in Preparation, in Prospect, in Assurance, in Union *, *unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly, and Church of the Firstborn, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaks better Things than that of Abel. The Cup of Blessing which we bless †, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread, and one Body; for we are all Partakers of that one Bread.*

* Heb. xii. 22, 23, 24.

† 1 Cor. x. 16, 17.

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And are we as Christians in such near Relation to one another? Are we Members of the same Family? Are we not only Fellow-Creatures, and Fellow-Immortals, but also Fellow-Saints, united together under one common Head in the Bonds of the Gospel; how strong then is the Obligation upon us to be concerned for one another's Afflictions? If a Person was to abuse an unknown Stranger in the Streets, our Repentment would probably be awakened, and we should be apt to interpose in the Defence of injured Innocence: But was a Russian to enter into the Houses of our Brethren, and assault and wound them, how would our Indignation burn, and how eager should we be to avenge ourselves of such an Adversary, whom we should, through the powerful Ties of Nature and Affection between us and our Brethren, consider and treat as an Enemy to ourselves? That is a very lively and expressive Similitude of the Apostle's, and brotherly Love shines strongly and beautifully through the Veil *. *For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: So also is Christ, for by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

* 1 Cor. xii. 12, 13, 14.

*For the Body is not one Member, but many. And again, † The Members should have the same Love one for another. And whether one Member suffer, all the Members suffer with it : Or one Member be honoured, all the Members rejoice with it. Now ye are the Body of Christ, and Members in particular. If but a Toe or a Tooth ach, what a quick sympathetick Anguish diffuses itself through the Body ! The Eye it may be weeps, the Tongue complains, and the Hands and Feet are readily employed in procuring and administering any Means or Medicines to alleviate the raging Smart. And in like Manner, if an Attack is likely to be made upon any Part of the human Frame, what a general Alarm is spread, and how instantly is the Strength of the whole Body summoned and collected together to avoid the Danger, and disappoint the Blow ? And thus should it be with the Members of that Body over which Christ is the Head. One Article of our Creed is *the Communion of Saints*. If it be hard to be conceived how the Communion of Saints can be carried on, since vast Tracts of Lands and Seas divide between them, and the greatest Number of them will never see one another's Faces in the Flesh, the Difficulty will be solved, by considering, that they may maintain Fellowship with one another by con-*

† 1 Cor. xii. 25, 26, 27.

stant and importunate Prayers at the Mercy-Seat, and thus their Hearts from distant Quarters daily meet in God the universal Centre of their Rest and Joy, and through their mutual Intercessions mutual Blessings are showered down upon the whole Church of Christ. Let us then be affected with the Afflictions of the People of God, as we are so nearly related to one another.

(4.) Let us be affected with the Afflictions of the People of God, as the Afflictions are very hard and grievous in their own Nature, and may issue in very evil Consequences to them, unless God interposes for their Help and Salvation. I suppose, you would not reckon it a light Matter if your Ministers were apprehended, for no other Crime than for preaching to you, and watching over your Souls, as Shepherds who must one Day give an Account, and hung up at a Gibbet, to receive the infamous Punishment of the vilest Dross of Mankind? I dare say, it would be counted a very great Hardship by you, for no other Reason, than that of worshipping God according to the Dictates of your own Consciences, to be thrown into a Prison this Night, there to languish out the Remainder of your Days in gloomy and hopeless Bondage, or to be chained in the Galley to the galling Oar for Life in all the grievous Extremities

tremities of Seasons. The unrelenting Priest, the fierce Dragoon, the ransacked House, the barren Wilderness for your Dwelling, and the Range of Mountains for your Preservation, are Evils greatly to be deprecated, and are among the worst that can befall human Nature ; and yet these our Brethren in *France* have endured, and there is as yet no Prospect of an End to their cruel Oppressions*. And have

* To this End with the Advice of our Council, and of our own special Grace, full Power and Royal Authority, we have required and commanded, and by these Presents signed with our own Hand, do require and command ; and our Will and Pleasure is,

I. That the *Roman* Catholic and apostolic Religion alone be exercised in our Realms, Dominions, and Countries ; and we forbid all our Subjects, of what State, Quality, and Condition soever, to practise any, except the said Catholic Religion, or to assemble for that End, in any Place, and on any Pretence whatsoever, under Pain of being condemned to the Gallies for Life, if they are Men ; and if Women, of being shorn, and confined for ever in such Places as our Judges shall think expedient ; with Confiscation of Goods in either Case : And even under Pain of Death, to those who shall assemble in Arms.

II. Being informed, that there have sprung up, and still are springing up, daily in our Realm, a great Number of Preachers, whose sole Business is to stir up the People to Rebellion, and to dissuade them from the Practice of the *Roman* Catholic and Apostolic Religion, we do command that all Preachers, who shall call Assemblies, preach in them, or discharge any other Function, be put to Death ; the Punishment appointed by the Declaration in *July* 1686, for the Ministers of the pretended reformed Religion ; which we would not, for the future, have any one esteem a mere Threatening, which will not be put in Execution. We do likewise forbid our Subjects to receive the said Ministers or Preachers, to conceal, aid, or assist them, or have directly or indirectly any Intercourse or Correspondence

have we no Compassion for such Sufferers? Can our Hearts be unaffected with such terrible Distress as this? Or will nothing excite our Concern short of that Misery which we actually feel in our own Persons? Pity, pity your Brethren thus dreadfully harrassed and afflicted; and more especially, as you must be sensible that these Calamities are very great Trials to their Patience and Perseverance, and may prove too hard for them. Plead with God, *that the Rod of the Wicked may not rest upon the Lot of the Righteous, lest the Righteous put forth their Hands to Iniquity**. Peter, you know, denied his Master in an Hour of Temptation, and fell to the Disgrace of his Profession, and the wounding of his Soul. The great and good *Cranmer*, in bloody Queen *Mary's* Days, shewed the sad Influence that the Interests of Flesh and Blood had over him, when he made his Recantation of the
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dence with them: We farther enjoin all those, who shall know any of the said Preachers, to inform against them to the Officers of the respective Places; the whole under Pain, in case of Trespass, of being condemned to the Gallies for Life, if Men; and, if Women, of being shorn, and shut up the Remainder of their Days, in such Places as our Judges shall think expedient; and whether they be Men or Women, under Pain of Confiscation.

The French King's Declaration concerning Religion. Given at Versailles, the 14th of May 1724:

N. B. The French King published an Ordonnance, February 1. 1745, to the same Effect, and both remain unrepealed.

* Psal. cxxv. 3.

Protestant Faith. If you are true Christians, you will not approve of Sin either in yourselves or others, and much less will Sin be agreeable to you in such Persons, who, by being called out to Suffering for the Cause of Christ, are a public Example, and may greatly advance the Interests of true Religion by a magnanimous Conflict with Persecution, or greatly injure the Religion they profess, by a shameful Retreat in the Day of Trial. Pray, and pray constantly and importunately, that our Brethren *may not be tempted above what they are able*, and that God would either abate the Storm that beats so heavy upon them, or that he would grant them inward Strength and Courage to sustain its fiercest Blasts, and *be faithful to Death that they may receive the Crown of Life* *.

(5.) Let us be concerned for the People of God, as such a Sympathy is what we should desire and expect in the same Circumstances. Would it not be, if we were suffering the Persecutions which our Brethren in *France* endure, and they were in our happy Situation, a Sort of Revival in our bitter Bondage, to hear that the Churches of Christ Abroad sympathized with us, prayed fervently and frequently for us, and were ready to assist us to the utmost of their Power? And should we not think it very unkind in them to refuse

* Rev. ii. 10.

us the Benevolence of their Tears, their Intercessions, and their charitable Relief, if we could escape from our *Egyptian* Oppressions and Slavery into their Land of Peace and Liberty. And should we desire and expect to be thus regarded, if we were in their Circumstances, and they were in ours; then let us shew our persecuted Brethren that tender Concern which we should be glad, in an Exchange of Cases, they would manifest for us. *Therefore all Things whatsoever ye would that Men should do to you, do ye even so to them; for this is the Law and the Prophets**; and I might add, Jesus Christ, and his Apostles. O that we did but more consider and practise this Precept! What Justice, what Compassion, what universal Honour to the Gospel of our Lord Jesus Christ would such an heavenly and blessed a Root as this produce, and, among the Rest of its divine Fruits, what sympathetic Sorrows, what Energy of Prayers, and what ready and large Benevolence should we exercise towards the suffering People of God, and every Time we duly thought what we in such a Condition as theirs should expect, and desire, we should feel a Pang of generous Compassion, and waft up a Groan of Prayer that God *would arise and have Mercy upon Zion, the Time to favour her, yea the set Time being come* †?

* Mat. vii. 12.

† Ps. cii. 13.

(6.) Let us be affected with the Persecutions of the Church of God, as hereby the Progress and Diffusion of the Gospel are checked and obstructed. Without Question we ought to pray, *Our Father which art in Heaven hallowed be thy Name ; thy Kingdom come, thy Will be done in Earth, as it is in Heaven* * : and *that the Kingdoms of this World may become the Kingdoms of the Lord, and of his Christ* † : And how earnest ought we to be, that the Promise which God has given to the Redeemer may be fulfilled in its largest Extent, *Ask of me, and I will give the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession* ‡ ? Consequently, when we hear of the Ministers of Christ shut up in Prisons, or wandering about in Dens and Caves of the Earth, or of their Blood spilt without any Remorse or Pity ; or when we hear of the Key of Knowledge being taken away, and the Preaching of the Word forbidden under the severest Penalties, these lamentable Tidings ought to awaken our ardent and incessant Supplications that God would *overturn, overturn, overturn*, till he comes *whose Right the Kingdoms are* §, and till *his Knowledge*, and the Grace and Glories of his Gospel *cover the Earth as the Waters do the Channels*

* Mat. vi. 9, 10.

† Ps. ii. 1.

‡ Rev. ii. 15.

§ Ezek. xxi. 27.

of the Sea *. Gird thy Sword upon thy Thigh, O most mighty, and most merciful Saviour; with thy Glory and thy Majesty ride prosperously, because of Truth, and Meekness, and Righteousness †. Send the Rod of thy Strength out of Zion: Rule thou in the Midst of thine Enemies. Let the People be willing in the Day of thy Power in the Beauties of Holiness ‡. Can we in this distressed Situation of the Church of Christ restrain our warmest Intercessions that every Valley may be exalted, that every Mountain and Hill may be brought low, that the crooked Places may be made strait, and the rough Places plain, and that the Glory of the Lord may be revealed, and all Flesh may see it together ||? We now behold the Earth in the moral View, as it was once in the natural, without Form and void, and overspread with Darknefs **. Here Indian and Paganish Ignorance and Cruelty reign in unmo- lested and tremendous Concert and Power. Here Mahometan Delusion leads Captive Thousands and Millions of precious and im- mortal Souls. Here Judaism maintains an obstinate and determined Opposition to the Acknowledgment of Jesus, and a Reception of his Gospel. And here Popery has display- ed its Standard, and set itself up in Defiance against the Cause of God, and Christ in the

* Is. ii. 9. † Ps. xlv. 3, 4. ‡ Ps. cx. 2, 3.
 || Is. xl. 4, 5. ** Gen. i. 2.

grossest Superstition, and the most cruel Tyranny, and all that will not bow before it must be crushed beneath its implacable Malice, and remorseless Fury. And can we be calm Spectators of these tremendous Scenes? Can we see Mankind lying under the Power of the wicked One, the God of this World, (not so by Right yet by impious and prevailing Usurpation) and not pray, and send out our whole Souls in the Prayer, that God would hasten the Hour when he will say to the World, *Arise, shine, for thy Light is come; and the Glory of the Lord is risen upon thee**. And when the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid. — And the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice's Den; and they shall not hurt nor destroy in all God's holy Mountain †. For Zion's Sake let us not hold our Peace, and for Jerusalem's Sake let us not rest, till the Righteousness thereof goes forth as Brightness, and the Salvation thereof as a Lamp that burns ‡. Look down, O Lord, upon Zion, the City of our Solemnities; let thine Eyes see Jerusalem a quiet Habitation, a Tabernacle that shall not be taken down; let not one of the Stakes thereof ever be removed, neither any of the Cords

* Is. lx. 1.

† Is. ii. 6, 8, 9.

‡ Is. lxii. 1.

thereof be broken *. Oh ! how sad a Consideration is it, that in dry and thirsty Lands, where the Poor and Needy would be glad to drink of the Waters of Salvation, *the Dew that descends upon the Mountain of ZION*, the Ministers, those divine Clouds that are enriched with these Blessings, and that would be glad to shower them down upon these parched Places of the Wilderness, are driven away by the Storms of an unrelenting Persecution, and are utterly prevented from dispensing those Streams of heavenly Life and Joy they are so impatient to communicate for the Welfare and Happiness of immortal, but yet perishing, Souls. *Return, O Lord, how long ? and let it repent thee concerning thy Servants. O satisfy them early with thy Mercy; that they may rejoice, and be glad all their Days. Make them glad according to the Days wherein thou hast afflicted them, and the Years wherein they have seen Evil* † !

(7.) That we should be excited to a Concern for the Afflictions of the People of God, as we have such exceeding great and precious Promises made to a sacred Sympathy and Compassion for our Brethren in Tribulation. *Pray for the Peace of Jerusalem* ‡ ; *they shall prosper that love thee. Blessed are the mer-*

* Is. xxxiii. 20.

† Ps. xc. 13, 14, 15.

‡ Ps. xii. 2. 6.

ciful, says our Lord *, for they shall obtain Mercy. Give †, says he, and it shall be given to you, good Measure, pressed down and shaken together, and running over, shall Men give into your Bosom; for with the same Measure that ye mete withal, it shall be measured to you again. ‡ God is not unrighteous to forget your Work, and Labour of Love, which ye have shewn towards his Name, in that ye have ministered to the Saints and do minister. || They who do Good, who are rich in good Works, who are ready to distribute, and are willing to communicate, are said to lay up in Store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life. Whosoever ** shall give to drink unto one of these little Ones, a Cup of cold Water only in the Name of a Disciple, verily I say unto you, he shall in no wise lose his Reward. And our Lord, when he shall come to Judgment, will say to them on his Right-Hand, †† Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me Meat: I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in Prison, and ye came

* Mat. v. 7. † Luke vi. 38. ‡ Heb. vi. 10.
 || 2 Tim. vi. 18, 19. ** Mat. x. 42. †† Mat. xxv. 34.

unto me. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? Or naked and clothed thee? Or when saw we thee Sick, or in Prison, and came unto thee. And the King shall answer, and say unto them; Verily, I say unto you, Inasmuch as ye have done unto one of these my Brethren ye have done it unto me. — And these Righteous shall go away into Life eternal. Who, my Friends, would miss of a Share in the Blessings of the Promises by a cold Indifference to the Sorrows of the People of God, by a Restraint of his Prayers for them, or by a Denial of his Bounty to their pressing Necessities? Shall we be any Losers by our Sympathy and Intercessions for the persecuted Flock of Christ, or by a Communication of our Substance to the Relief of their Indigence? Is there not enough Consolation, enough Treasure, enough Duration in the Promises that have been mentioned, to repay, and infinitely more than repay all that we have done, or can do for our distressed Brethren? Our Want of Charity, Compassion, and Care for afflicted Saints, will be found in the End to be Uncharitableness, Unconcern, and Cruelty to ourselves, and we shall be as wise as a Man, who should for the Sake of a little Expence let his House and Substance pass into

the Hands of other Owners, or be consumed in Flames. I don't say, for I don't think, that any of our little transient imperfect Services for the Cause of Christ, and for the Comfort and Relief of his People, can *merit* the immense Stores of Blessing, contained in the Promises made to Christian Compassion, and Benevolence, or that our Justification and Title to Heaven are derived from any other Fountain than the Mercy of God flowing through the Righteousness and Mediation of our Lord Jesus Christ; but this I am certain of, that we cannot expect the Fulfilment of the Promises made to Mercy and Liberality, unless we shew Mercy and Liberality, according to our Abilities, to our Brethren in Affliction. Our Mercy and Liberality are Evidences to prove that the Promises of God are ours, and to these Graces of the Spirit the Promises of God are connected by an inviolable Bond. And such as have a tender Sympathy for, and exert themselves in Christ's Name, and for his Sake, in a generous Relief of the afflicted and indigent Members of Christ, shall as surely be put in the Possession of the gracious Promises made to them, as if they actually *merited* all their inestimable and everlasting Blessings. Let us then be concerned for the Afflictions of the People of God, as we hereby are shewing such a Concern for ourselves, and by helping them in
our

our very little Measure are more abundantly serving our own Interests, and illustrating and ascertaining to ourselves that we are the Children of God, or that we have some of the essential Parts of that Sanctification, which is that Link in the golden Chain of Salvation which is united to Pardon in this World, and Glory in the World to come. * *There is therefore now no Condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit. And, † Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.*

I only add,

(8.) And, lastly, That we ought to be affected with the Afflictions of the People of God, as we are so much indebted to Compassion and Grace ourselves. Here let us consider the innumerable Favours and Comforts which a gracious Providence has showered down upon us; but especially, let us remember that amazing Display of the Divine Mercy, the Gift of our Lord Jesus Christ. *God so loved the World ‡, (how much he loved it, neither Tongue can speak, nor Thought conceive) that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting Life: and herein is Love, not that we loved God, but*

▪ Rom. viii. 1. † Rev. xxii. 14. ‡ John iii. 16.
that

that he loved us, and sent his Son to be the Propitiation for our Sins *. And what is the Instruction, the Improvement arising from this stupenduous Mercy? *Beloved*, immediately adds the same sacred Writer, *if God so loved us, we ought also to love one another*. If such inconceivably bright and copious Emanations of Divine Love are bestowed upon us, let us reflect abroad the Beams of Mercy which we so freely and abundantly receive in all the Instances of a tender Compassion and Love to our Fellow-Saints; that so, *† though our Goodness cannot extend to God*, cannot augment his uncreated and essential Glories, nor make any Accessions to his immutable and independent Happiness, yet it may extend *to the Saints, the Excellent of the Earth, in whom is our Delight*. And can I forget, when I am speaking of the Obligations we are under to Compassion and Grace, to remind you of the Example of our Lord Jesus Christ? What tender Sympathy did he discover to poor Mankind, in their Gall of Bitterness, their Bonds of Iniquity, and their Gulph of Wretchedness? since, to rescue them from this deplorable Condition, he left the Bosom of his Father, and the Courts of Heaven, to tabernacle among us, came to be despised *‡ of Men, to be abhorred of his Nation, and to be a Servant of Rulers*, and indeed

* 1 John iv. 10.

† Psal. xvi. 2, 3:

‡ Isa. xlix. 7.

to stand a Prisoner, with every Mark of Meanness and Infamy, at their Bar. How was the Love of our Lord Jesus inscribed, as it were, in Characters of his own Blood in the Thorns that were driven into his Head, the Scourges that tore his Body, the Nails that pierced his Hands and Feet, and the Spear that was plunged into his Side? The Cross was the very Triumph of the Redeemer's Love; and, if we do but seriously consider what was the Cause of all the public Shame, and the agonizing Sorrows he endured, what let loose the Powers of Earth and Hell upon him, and what occasioned his Father's Withdrawment, and his tremendous Darknes of Soul in the midst of his forest Conflicts, we must resolve all these amazing Appearances and Events into Love.

** He gave his Life a Ransom for us. † He was made a Curse for us. ‡ He was made Sin for us who knew no Sin, that we might be made the Righteousness of God in him. || He was wounded for our Transgressions, he was bruised for our Iniquities: The Chastisement of our Peace was upon him; by his Stripes we are healed. All we, like Sheep, have gone astray: We have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us*

* Matth. xx. 28. † Gal. iii. 13. ‡ 2 Cor. v. 21.
|| Isa. liii. 5, 6.

all.

all. And him hath God set forth as a Pro-
 pitiation through Faith in his Blood. And
 now what an Obligation is here upon us to
 show Kindness and Love to our afflicted Bre-
 thren, since our glorious Emanuel shews all
 this unparalleled and astonishing Compassion
 to us, in saving us from all the Ruins of Sin,
 and Miseries of Hell, into all the Glories and
 Blessedness of Heaven. His Love to us is an
 Ocean which none can fathom, it has *Heights*
 and *Depths*, *Lengths* and *Breadths* past finding
 out, how then can we refuse our little Streams
 of Affection to others, especially when we
 consider not only what Commands our Lord
 and Saviour has given to excite us to mutual
 Tendernefs and Affection, but that he him-
 self, or his Holy Spirit by his Apostles, has
 pointed out the Motives that arise from his
 Love, to engage our Love to one another.
 † If I then your Lord and Master have washed
 your Feet, ye ought also to wash one another's
 Feet; for I have given you an Example, that
 ye should do as I have done. So again, ‡ Be
 ye therefore Followers of God as dear Children,
 and walk in Love as Christ also hath loved us,
 and hath given himself for us, an Offering and
 a Sacrifice to God for a sweet-smelling Savour.
 And to mention no more Passages, || Hereby
 perceive we the Love of God, because he laid*

* Rom. iii. 25.

† John xiii. 14, 15. ‡ Eph. v. 1, 2.

|| 1 John iii. 16.

down his Life for us ; and we ought to lay down our Lives for the Brethren. Oh, how superlatively and infinitely great was the Love of our Lord to us ! and how ready should we be to go to the utmost Limit of our little Powers in our Love to our Brethren ? If we take but Pattern from the Love of Christ, how large and tender will be our Kindness to his Friends and Members ? especially, if we consider one Ingredient in this Love of Christ, which is perhaps too apt to be forgotten, and which I shall therefore point out to you in the Words of a celebrated Writer : “ It is objected, says
 “ he, That it seems to be a Thing very incon-
 “ gruous, and much beneath the Dignity of
 “ the Son of God, to be united to human
 “ Nature, and to submit to so near an Al-
 “ liance with that which is so very mean and
 “ despicable : Yea, to be infinitely more be-
 “ low him, than for the greatest Prince in
 “ this World to match with the poorest and
 “ most contemptible Beggar. But herein
 “ surely we measure God too much by our-
 “ selves ; and because we who are evil have
 “ seldom so much Goodness as to stoop be-
 “ neath ourselves for the Benefit and Good
 “ of others, we are apt to think that God
 “ hath not so much Goodness neither : and
 “ because our Ill-nature, and Pride, and
 “ Folly, as indeed all Pride is Folly, will
 “ not suffer us to do it, we presently con-
 “ clude

" clude that it does not become God. But
 " what *Pliny* said to the Emperor *Trajan*,
 " concerning earthly Kings and Potentates,
 " is much more true of the Lord of Glory,
 " the great King of Heaven and Earth ; *Cui*
 " *nihil ad augendum Fastigium superest hoc*
 " *uno modo crescere potest, si se ipse submittat,*
 " *securus magnitudinis suæ : he that is at the*
 " *Top, and can rise no higher, hath yet this*
 " *one Way left to become greater, by stooping*
 " *beneath himself ; which he may very safely*
 " *do, being secure of his own Greatness.* The
 " lower any Being, be he never so high,
 " condescends to do Good, the Glory of his
 " Goodness shines so much the brighter.
 " Men are many Times too proud and stiff
 " to bend, too perverse and ill-natured to
 " stoop beneath their own little Greatness
 " for the Good of others. But God, whose
 " Ways are not as our Ways, and whose
 " Thoughts are as much above our low and
 " narrow Thoughts, as the Heavens are high
 " above the Earth, did not disdain nor think
 " it below him to become Man for the Good
 " of Mankind ; and, as much as the Divi-
 " nity is capable of being so, to become mi-
 " serable to make us happy †." How ready
 then should we be to manifest a tender Sym-
 pathy to the People of God in Affliction, as

• *Tillotson* on our Lord's Incarnation, Sermon. 3.

we are so much indebted to Compassion and Grace ourselves!

And thus have I enumerated and urged several Reasons why we ought to be affected with the Afflictions of the People of God. It remains,

III. And lastly, That I should show that we should have just Reason to expect some signal Judgment, if we remain unaffected with the Afflictions of the People of God. The View of our Verse, in Connection with the foregoing and following Verses of this Chapter, will strongly convince us of the Truth of this Observation. *Wo to them (Verse 1.) that are at Ease in Zion, and trust in the Mountain of Samaria, which are named Chief of the Nations, to whom the House of Israel came. Wo to them who are at Ease in Zion, who are quite secure and easy, as if all was one universal untroubled Scene of Prosperity and Peace; and trust in the Mountain of Samaria, placing their Confidence in the Mountains there. The Mountains of Zion and Samaria being famous for their natural Strength*, the Inhabitants thought themselves*

* Etiam cum Gentes ante Israelitas inhabitarent terram promissionis, mons *Zion* et mons *Samariae* apud eas fuerant celebres, præ cæteris locis, ob munitionem; sicut et post omnes civitates in regno Israel devastatas ultimò fuit Castrum *Samariae* debellatum, et mons *Zion*, post omnia *Judeæ* obtenta loca, expugnatus. Ad hæc igitur optima loca cum Dominus Israelitas perduxisset & Gentes ante eos expulisset, obliti sunt ingrati

selves upon that Account safe from any Danger, and vainly relied upon the Security of their Situation, instead of imploring and depending upon the Divine Protection. *Which are named Chief of the Nations*, which have been very highly renowned in the World; and to whom the House of Israel came; Zion or Jerusalem, and Samaria were the chief Seats of the two Kingdoms, and consequently drew the Resort and Respect of the People. *Pass ye unto Calneh, Verse 2. and see; and from thence go ye to Hemath the great: then go down to Gath of the Philistines: be they better than these Kingdoms? Or their Border greater than your Border? Go to Calneh (a City in the Land of Shinar, or Territory of Babylon, Gen. x. 10.) thence go to Hemath the Great (supposed to be a City of Syria, afterwards called Antioch) and then visit Gath of the Philistines, and examine if they are better than these Kingdoms? or their Border greater than your Border? that is, "are they " in a better Condition than what you are " both in Israel and Judah, or have they a " larger and a more plentiful Country? If " they*

ingrati homines beneficiorum Dei, & passim sese in omnia coniecerunt vitia, putantes se securè habitare, non ob id quod fiduciam in Deum haberent, cum in eum non considerant, sed quod bonis abundarent, et munita haberent loca, atque ob id neminem timebant, nescientes nullam potentiam, nullumque robur posse contra iudicium Dei consistere.

MUNSTERUS in loc.

“ they have not, why are you so ungrateful
 “ to Heaven, as not to have a due Sense of
 “ your Mercies ?” Or perhaps the Sense may
 be, “ These Cities could not withstand the
 “ Power of the Enemy, though they were
 “ superior to you in Fortification and Extent,
 “ and yet still you will place your Confidence
 “ in the Mountain of *Samaria*, and that of
 “ *Zion*. You see in what miserable Ruin
 “ these Cities * are sunk, though their Glory
 “ was once greater than your Glory, why
 “ then will you think yourselves secure in
 “ your own Strength, and neglect to seek
 “ the Favour and Guardianship of Heaven?”

Verse 3. *Ye that put far away the evil Day,*
and cause the Seat of Violence to come near.
 Though the Prophets, the Messengers of
 Heaven, declare that the Divine Judgments
 are now hanging over you, yet you, intirely
 immersed in Pleasure and Sensuality, put them
 far from you; and in these Days of Distress
 and Danger, you dare to admit the Seat of
 Injustice still to stand near you, and from
 thence you are issuing your unrighteous De-
 crees, and exercising a cruel Oppression upon
 the Poor and Innocent. Or may not the
 Passage, *and cause the Seat of Violence to come*
near, bear this Construction? *Ye cause the*

* *Calneh* was probably taken by some King of *Affyria*, not
 long before the uttering of this Prophecy. *Hemath* was taken
 too by *Sennacherib*, or some of his Predecessors. *Vide Lowth*
in loc. As to *Gath* it was taken by *Uzziah*, 2 Chro. xxvi. 6.

Seat,

*Seat, or Habitation of Violence, that is, an Habitation founded in Oppression, to come near, that is, near to its Finishing. You put far away the evil Day, and, as a Proof and Consequence of it, you are building stately Houses for yourselves upon the Gains of Unrighteousness. And this View of the Passage well agrees with Luke xvii. 18, 19. Likewise also as it was in the Days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same Day that Lot went out of Sodom, it rained Fire and Brimstone from Heaven, and destroyed them all. That lie, Verse 4. upon Beds of Ivory *, and stretch themselves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the midst of the Stall, who repose themselves upon their Beds and Couches of Grandeur and Ease, and must have nothing less than the choicest Firstlings of the Flocks and the Herds served up for the Provisions of their Tables. That chant to the Sound of the Viol, Verse 5. and invent to themselves Instruments of Musick, like David. Who are so bent upon their Entertainment, that in this dark and dismal Day, Melody and Mirth resound in their Houses to such a Degree, that the various and continual*

K

Concert

* ————— rubro ubi Cocco

Tincta super Lectos canderet Vellis eburnos.

Hor. Sat. 6. Lib. II.

Concert is rather fitter for such a Prince as *David* than private Persons *. Or they vindicate their Practice of Music by the Example of *David*, whereas the Case and Circumstances are widely different. *David* tuned his Harp to the Honour of God, they to their own Pleasure; and *David* played upon his Instruments in a Day of Rest and Salvation, they, on the other Hand, *are chanting to the Sound of the Viol* in a Day of Alarm and Danger †. *They drink Wine in Bowls*, and so comes in the Verse of my Text, *and anoint themselves with the chief Ointments. They drink Wine*, not in small Cups, but in capacious *Bowls*, intimating, what a Relish they have for the Juice of the Vine, and what Quantities they drink for Pleasure, if not for Intoxication. *And anoint themselves with the chief Ointments*, with the choicest Ointment, rather for Delight and Luxury, than Necessity and Health ‡. *But they are not grieved for the Affliction of Joseph*. We may observe that all these six Verses contain a Charge against the Inhabitants of *Jerusalem* and *Samaritania*; and that the Indictment seems to grow greater and greater, from Security it rises to Presumption, from Presumption to Oppression, from Oppression to wanton and

* Grotius in loc.

† Calvin. in loc.

‡ *Huc vina, & unguenta, & nimum brevis
flores amænos terre jube rosæ.*

HOR. Od. 8. Lib. II.

expensive Luxury, from wanton and expensive Luxury to the Love and Practice of effeminate Pleasure, from this Pleasure to guilty Intoxication and Excess, and from guilty Intoxication and Excess, to a Carelessness and Unconcern at the Afflictions of the Church and Nation ; and here the Gradation bounds itself, as if it had now reached its highest Pitch, and could go no farther ; or as if this Neglect and Stupidity was the greatest, the consummating Iniquity, as indeed it is the Offspring and Result of all. And what do we find after this Charge ? Having heard the Impeachment, what is the righteous Sentence of the holy and just God upon it ? It immediately follows, Verse 7. *Therefore now shall they go captive with the first that go captive, and the Banquet of them that stretched themselves shall be removed. The Lord hath sworn by himself, saith the Lord, Verse 8. the God of Hosts, I abhor the Excellency of Jacob, and hate his Palaces : therefore will I deliver up the City, with all that is therein.* And if God is the same God still that he was in former Days, and if we are guilty of the same Iniquities, the same Security, Presumption, Oppression, Luxury, Love of Pleasure, Intoxication, and Carelessness and Unconcern at the Afflictions of our Brethren, what may we expect, but to be made the tremendous Monuments

of the same Indignation, and that, the Measure of our Sins being filled up, God will pour upon us the Vials of his Wrath, and involve us in a like Destruction, by Famine, Pestilence, Earthquake, or Sword, with that, which, after a long Forbearance on the Part of Heaven, and a long Impenitence on the Part of those antient Sinners, overwhelmed the Kingdoms of *Judah* and *Israel*, and scattered the Remnant in Shame and Misery over the Face of the Nations? *Let us hear and fear, my Friends, and put away Evil from among us* *, *lest it come to pass when we hear the Words of this Curse, that we bless ourselves in our Hearts, saying, we shall have Peace, though we walk in the Imagination of our Hearts, to add Drunkenness to Thirst, and the Lord should not spare us, but then the Anger of the Lord and his Jealousy shall smoke against us, and all the Curses that are written in his Book shall lie upon us, and the Lord should blot out our Name from under Heaven* †. And thus have I shown, that we have just Reason to expect some signal Judgment, if we remain unaffected with the Afflictions of the People of God.

It now remains that I should make some Improvement and Application of the Subject. And,

* Deut. xxi. 21.

† Deut. xxix. 19, 20.

1. Let us expect Affliction in the present State. We see that Afflictions are the inevitable Lot of Mankind, and that the People of God are so far from being exempted from them, that they are ensured to them, and that, if they had them not, they would want one Proof that they are his Children. Let us not murmur therefore, or think that some strange Thing has happened to us, if we should drink of the bitter Cup in common with the Saints of God, and the Heirs of Glory. God can bring Good out of Evil, and produce from temporal Trials spiritual and immortal Blessings. We are too apt to settle upon our Lees, and to grow careless and carnal in a Day of Prosperity; happy Affliction then, that by its ruffling Blasts puts our Souls into Motion, and hereby, as a Means in the Hand of the Spirit of Grace, purifies and refines them. Don't therefore let us quarrel, don't let us despond, if Afflictions press hard and heavy upon us. Don't let us say with *Jacob*, *All these Things are against us* *, for they may be all for us; Mercies in Disguise, and Blessings wrapt up in Clouds and thick Darkness. Hear how a good Man can speak, and, oh, that we may share a Portion of his Divine Temper, † *Although the Fig-Tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the*

* Gen. xlii. 36.

† Habbak. iii. 17.

Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls; yet will I rejoice in the Lord, I will joy in the God of my Salvation. If our Way to Heaven lies thro' a Wilderness, yet the Rest at last will more than compensate for all the Troubles of the Passage; and let us remember that there is a *Brook to drink of by the Way*, the Consolations of God which are neither few nor small, and that God has promised **that he will never leave us nor forsake us.* Every Cloud of Affliction to a true Saint has a Rainbow of Mercy upon it, and the Covenant of Grace has Brightness enough in it to gild the darkest Dispensations, and make us *glory even in Tribulation.*

2. Let what has been said establish and increase our Abhorrence of *Popery.* *Popery* may be justly hated by us upon many Accounts; for its unscriptural Tenets, such as *Purgatory, the Worship of Images, the anti-christian and enormous Power of the Bishop of Rome, Devotion in an unknown Tongue, Indulgencies for Sin,* and the like gross Innovations, and Superstitions. It may also be abhorred by us for its Enmity to Knowledge, and for its Insult to the common Sense of Mankind in its *infamous Doctrine of Transubstantiation,* a Monster of such an immea-

* Heb. xiii: 5.

surable Size, that it makes the Pillars of
Rome itself bend under its Weight, and not
 all the Subtilties and Arts of *Jesuitism* are
 able to support it. But if all these unscrip-
 tural and absurd Sentiments were out of
 the Question, yet this inhuman and bloody
 Temper of *Poper*y, which has not only been
 represented, but proved by recent and incon-
 testible Facts, is a sufficient Reason methinks
 for us to abjure and detest it. What the
 Religion of the mild and merciful Jesus, the
 Saviour, and not the Destroyer of Men's
 Lives, made the Channel of the most dire-
 ful Misery to Mankind, and the Instrument
 of the most barbarous Havoc among them?
 Can these Things accord, can there possibly
 be more palpable and flagrant Contradictions?
 Did our Lord appoint any Man, or Number
 of Men, to distress and devour their Species
 by Thousands and Millions, to support and
 propagate his Cause in the World? Did
 he bid us smite with the Sword? Did he
 try to enlighten the Minds, or awaken the
 Consciences of Men by Gallies, and Gibbets,
 by Massacres, and Inquisitions? Did he ever
 give Commission to save Men's Souls by tor-
 menting and killing their Bodies, or tell them
 that plunging them to Hell was the Way to
 recover, and bring them to Heaven? If there
 was only such an Article in *Poper*y as that of
 the

the 5th Council of *Toledo* *, “ That a King at his Coronation is to swear among other
 “ Oaths to permit no Man to live in his
 “ Kingdom, who is not a Catholic; and
 “ that if afterwards he shall violate his Promise, he is to be Anathema Maranatha
 “ in the Sight of the eternal God, and become Fewel of the eternal Fire :” this Article only is a sufficient Reason with every one, who considers the Genius of the Gospel, and the Spirit of its Divine Founder, to say, † O, *my Soul, come not thou into their Secret ; unto their Assembly mine Honour be not thou united,* especially when we see these horrible Decrees seconded by Facts, and all the diversified and unrelenting Cruelty of Swords and Halters, Racks and Flames.

3. Let us learn from these dismal and deplorable Sufferings of our Brethren in *France*, highly to prize, and in Case of Necessity, strenuously to defend our invaluable Liberties, and Privileges. How different is our State, through the tender Mercy of our God, to that of the *Protestants* in *France* ? They are under a Tyrant, who, as the great Master of wanton Butchery and Slaughter, lets the Dogs of War loose in barbarous Havoc upon the faithful Shepherds and innocent Flock of Christ: We on the other Hand have a Prince upon the Throne who grants us the

* Caranza Sum. Conciliorum. p. 104. † Gen. xlv. 9.

Privilege and Liberty of worshipping God according to the Rules of our Bibles, and the Dictates of our Consciences, rejoices, I doubt not, in the Felicity of his People, and has even jeopard'd his Life once and again in the high Places of the Field in Opposition to these Disturbers of the Peace, and Enemies of the Rights of Mankind. Oh! what distinguishing Favours does *Great-Britain* enjoy, and how dear and precious should those Mercies be to us! How ready should we be, as the Return of Gratitude, to honour and obey our King, and, in Case he must draw the reluctant Sword against *France*, or that insolent Nation should dare to invade us, to assist him with our Lives and Fortunes, and keep off from ourselves and our dear Posterity the *Abomination that makes desolate*. Let *British* Ground rather smoke with *British* Blood, willingly poured out as a Libation to *George*, to *Liberty*, and *Religion*, than *Poper*y, come from what Quarter it will, be suffered to display its Standard, and set up its Altars in our Land. " Liberty of
 " Conscience, as one says *, is ridiculous
 " in the Mouth of a Papist, and not only
 " ridiculous, but perfidious, and insincere,
 " Qualities inseparable from their Nature,
 " for so many Ages past. Since it is certain,
 " they would not forbear three Years, bring-

* Bayle's Comment. vol. I. p. 6.

“ ing those to the Stake, who would not go
 “ to Mass, had they once more the Power in
 “ their own Hands.” And if the *French* should,
 with their Politeness, and elegant Artifices,
 endeavour to persuade us to the contrary, let
 us turn them to their ancient Massacre, and
 their modern Persecutions, as an uncontroll-
 able and eternal Testimony against them.

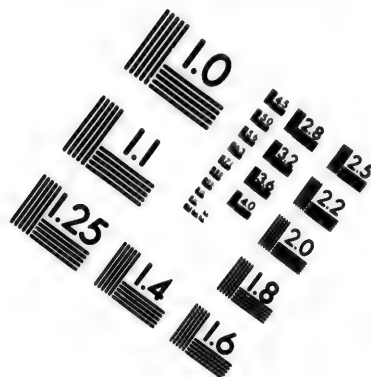
4. Let us take Heed how we indulge to
 Sin, and so bring on the same or like Dis-
 tresses upon ourselves. “ It must not be
 “ concealed, says the pious Mr. *Toms* *, that
 “ for some Time before this dreadful Over-
 “ throw, (the Revocation of the Edict of
 “ *Nantes* by *Lewis XIV.* 1685.) the
 “ Churches were greatly fallen from their
 “ primitive Purity, if not in Doctrine, yet
 “ in Practice. The last Synod before the
 “ Revocation was deeply sensible of it, and
 “ aware of the deserved Judgments of God ;
 “ and therefore, endeavouring to provide in
 “ the best Manner for Reformation, ap-
 “ pointed a Solemn Fast-Day to be observ-
 “ ed in all the Churches ; strongly exhorted
 “ to a Sanctification of the Lord’s-Day, to
 “ keep out of Company, &c. They deputed
 “ from their Body Ministers and Elders to
 “ visit the University of *Saumur*, *Montauban*,
 “ *Nismes*, and *Die*, and appointed yearly
 “ Visitations to attempt a Reformation

* Preface to his Annals, p. 5.

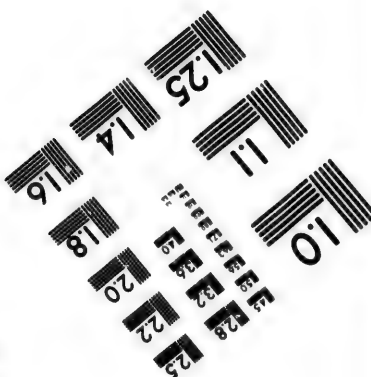
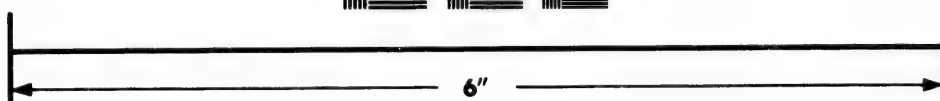
“ among

“ among the Students, of whom Com-
 “ plaints had been made by the Deputies of
 “ all the Provinces, with one common
 “ Voice, that great Corruptions had crept in
 “ among the Students in Divinity especially.
 “ The Act for the national Fast, and the
 “ Speech made by Monsieur *Guillon* in the
 “ University of *Samur* shew the Corruption
 “ of the Times, and the pious Care, and
 “ holy Fear of the Pastors ; and the learned
 “ and well-informed Mr. *John Quick* ob-
 “ serves, that about the Year 1685, *The many*
 “ *and crying Sins of the Protestants in France*
 “ *provoked the pure Eyes of God's Holiness to*
 “ *so great Jealousy against them, that he let*
 “ *in upon them a Deluge of Wrath and Ven-*
 “ *geance, which in one Day utterly swept away*
 “ *all their religious Assemblies, banished their*
 “ *Pastors out of the Kingdom, demolished their*
 “ *Temples, and hath exposed them to infinite*
 “ *and unparalleled Massacres, and Desola-*
 “ *tions.*” And are these Things so, my
 Friends? Were spreading Iniquities and dis-
 mal and general Declensions the Heralds of
 these now *Seventy Years* Captivity and De-
 solation of the *Protestant Churches in France*?
 Then what may we not expect in a Way of
 Divine Vengeance upon our guilty Country!
 Our Crimes, our Infidelity, Prophaneness,
 Sensuality, Love of Pleasure, and many
 more Iniquities, that all must know who





1.0 1.5 2.8 2.5
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know our Land ; our Formality, (I speak as to the outwardly Religious among us) our thin and superficial Shows of Piety, and deplorable Defect as to its real Life and Power are such a Roll of Lamentation, Mourning, and Woe, that I have not Opportunity here to unfold and represent it. You not only are assured from Observation that what I say is true, but perhaps your own Reflection convinces you that you yourselves are the Instances. O then fly, fly from your Sins, ** Wash ye, make you clean, put away the Evil of your Doings, cease to do Evil, learn to do well.* Improvement of our Privileges, Love of Gospel-Truth and Grace, Spirituality, Devotion, Humility, Self-Denial, and in a Word, the Sum and Substance of evangelical Precepts engraven by evangelical Promises upon the Heart, and resplendent through all our Lives and Conversations, would give us a pleasing Prospect that God would be still favourable to our Land, and that he *† would still spare his People, and give not his Heritage to a Reproach* ; but, if we will still continue our Provocations against Heaven, and will still dare to love and practise the Deeds of Darkness amidst the clear Sunbeams of Gospel-Light and Grace, what may we expect but that a long-suffering God will at length arise in the Terrors of

* Is. i. 16.

† Joel ii. 17.

his Vengeance, and pour in some overwhelming Judgment upon us? And † *who knows the Power of the Almighty's Anger? Even according to his Fear so is his Wrath.* I will only add, as a further Motive to Repentance and Return to God, that, if only our particular Selves should thus repent and return, and walk worthy of the Privileges we enjoy, and others that are filthy will be filthy still, and so the Divine Judgments should at last break in upon our Land, be they Famine, Pestilence, Sword, Earthquake, or what they will, yet we shall be safe. Either we shall be hid by Providence in the Day of the Lord's fierce Anger, or we shall *fall* in the general Calamity, only to *rise* to heavenly Glory, and everlasting Life and Joy. Die we must, and if we die not by common Diseases and Pains, but some of these greater Ministers of Fate, yet, if they are more awful, yet they are sure, and, some of them, very short Roads for the Christian to his Father's Kingdom. Why should a Saint be afraid who has an Interest in an unchangeable God, an unchangeable Saviour, and has a Title to an eternal Glory? If he should even die in a Dungeon, in a Galley, at a Gibbet, or upon a Rack, yet he may smile upon all the Rage and Malice of his Enemies, being assured that the last and utmost Effort of their

† Ps. xc. 11.

Cruelty

Cruelty is to dismiss him to the Bosom of his God, and put it eternally out of their Power to vex and disturb him more. * *These are they which come out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him Day and Night in his Temple: and he that sits on the Throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat. For the Lamb which is in the Midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters: And God shall wipe away all Tears from their Eyes.*

* Rev. vii. 14---17.

F I N I S.

AS I found a blank Page or Two remaining in the last Sheet, I shall take the Liberty of filling them up with the following Quotation from the *Rev. Mr. Toms's Annals*, &c. p. 27. "Nothing can be more affecting
 " than the Complaints of the Protestants on
 " their being deprived of the free Exercise
 " of their Religion; nothing more fervent
 " than their Wishes for having that *precious*
 " *Liberty* restored unto them; nothing more
 " heroick, than the Courage of their Mi-
 " nisters in these sad Circumstances, as ap-
 " pears by several of their Letters: In a
 " Word, there can be no severer Censure of
 " the Lukewarmness of many amongst us
 " in Point of Devotion, than the unshaken
 " Zeal of these persecuted Protestants.
 " Would to God it could shame our People
 " into a serious and constant Practice of their
 " Duties towards their Maker."

We shall close with two Examples of their holy Ardour, which ought to make us blush for ourselves.

" Two young Ladies, the Daughters of
 " Mr. *Combes* an Attorney, being forced
 " from their Father's House, and carried
 " away to Confinement guarded by Soldiers,
 " they addressed themselves from their Coach
 " to all the Protestants they met.—*We are*
 " *going into Exile, and we go with Pleasure.*

Do not despond; let your Zeal continue the same for resorting to our holy Assemblies; God Almighty will shew himself our Guardian and our Deliverer.

A Gentleman named Rcy, a Lawyer of Nismes, having been confined about a Year, was released out of the Citadel of Montpelier, and urged by the Magistrates to promise he would no more resort to the Assemblies of the Protestants; but he told them, he could be content to remain in Jail, upon Condition that he should have Leave to join every Sunday with his Brethren, in the Publick Worship of God, and be bound to surrender himself Prisoner the Day following; adding, that if they scrupled taking his Word, he would give them a legal Security *. — *Blessed be God for the Faith and Patience of the Saints in all their Tribulations!*

* Vid. Popery always the same, p. 33, 36, 37, 45, 46. --- It is to be wished that this valuable Piece, and *Historical Memorial*, &c. were digested into one Volume, lest they, being but Pamphlets, should be lost.

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